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Children, obey your parents in the Lord: for this is right!—*Ephesians 6. 1.*

RELIGIOUS THOUGHT AND ACTIVITY.

It is said that if **all the Bibles that have ever been printed** could be passed out to the human race today, there would not be half enough to go around, giving one to each person.

A special committee on **camp sites** will be on the job in Cleveland during the International Christian Endeavor Convention, July 2 to 7, to see that all delegates who come tourist style, with their own tents and camping outfits, will have proper places to pitch their tents.

We know that America was founded in part by outcasts for religious freedom, but how many know that its history opened with a hymn? In "The Hymn in History and Literature" (Century Co.) Dr. Reeves tells us that "On Friday night, October 12, 1492, when the sailors of Columbus saw a light glimmering on the shore of the New World, the ancient hymn **'Salve, Regina'** swept out over the waters."

A class in statistics in a certain college tried, by sending out a questionnaire, to find out **why they and their fellows attended church.** The six leading reasons were: music, worship, parents, conscience, habit, and sermons. Worship was the leading reason given by men, and music by women. The influence of parents was given by 57 per cent of the students as a reason for church attendance. And doubtless the influence of parents had much to do with developing a love of worship and a taste for music. Going to college did not rob them of their religious habits.—"Epworth Herald."

A true thing was said to me the other day, which I should like to have noted in every deacons' court and managers' meeting:

"A congregation was £50 down in its Central Fund giving. I asked the reason why, and was told that they were cleaning the church and repairing the organ. But I asked, Why should the Central Fund pay for cleaning the church?"

Now here is a bit of simple **financial morality!** A congregation is giving nothing to foreign missions, or very little, because they are busy with church building or decorations. Is it right that the foreign mission fund decorate your church? That is the meaning of neglecting the necessary part a church must play in world evangelization.—Dr. Donald Fraser.

With the recent appointment of Dr. Mordecai W. Johnson as president of Howard University, Washington, D. C., it has been pointed out that **five of the present heads of higher educational institutions for colored people** have come from Y. M. C. A. secretarial ranks.

Dr. Johnson, in becoming head of this leading university for the Negro race, is the third man formerly associated with the national staff of the Colored Work Department of the Y. M. C. A. to pass into a ranking position of educational leadership. The other two are David D. Jones, president of Bennett College, Greensboro, N. C., and John B. Watson, president of Leland College, Baker, La.

Two other college heads were formerly secretaries of Y colored branches. They are John W. Davis, of the state colored college of West Virginia, at Charleston, and W. J. Trent, of Livingstone College, Salisbury, N. C.

Rev. John Stuart Conning, D. D., director of the department of Jewish evangelization of the Presbyterian Board of

National Missions, represented the Presbyterian Church in the U. S. A. at two European conferences arranged by the International Missionary Council, on **the relation of the Christian church to Judaism and the Jews,** last month. The one took place at Budapest, the other at Warsaw. Delegates were limited to 100, of whom 15 were from the United States and Canada.

The conferences were the result of the realization of great changes that are taking place in Jewish life and thought, a recognition of a revolt against traditional Judaism, and of a widespread anti-Semitic feeling. It is felt that the time has come for a study of the whole Jewish situation, and for the Christian church to recognize its responsibility in the matter. The conferences were held in eastern Europe, since nine of the 15,000,000 Jews in the world live in that part of the world, and there Judaism may still be found in its most orthodox form. Three-fourths of the Jews of America have an eastern European background.

That foreign-born Americans are not forgetful of the unfortunate plight of the peoples of Asia Minor and eastern Europe has recently been demonstrated by thousands of men and women who are prospering here and who have contributed to the new **Catholic Near East Welfare Association.**

Joseph F. Moore, director-general of the national appeal of the association, who recently announced that one million dollars and one million members had been obtained so far in the first stages of the campaign, has said that the response of the Polish, Italian and other foreign-born, has been really striking. Long lists of names of Polish and Italian men and women are being tabulated, and not only do these represent the large Polish and Italian parishes in the cities, but the settlements in the Western prairies and in small mining towns.

"New York was extremely successful in the appeal," Mr. Moore said. "Cardinal Hayes, a director of the association, called upon the Catholic clergy to get behind the movement, and their response and coöperation aided materially."

Former Governor Henry J. Allen of Kansas, on a trip around the world, sent home for issuance through "Association Men," national organ of the Y. M. C. A. in the United States, a statement **of interest to critics of missionaries,** especially at this time of disturbance in China.

"The so-called world traveler," he asserts, "knows as little about Christian missionaries as he does about most of the things he witnesses upon a hurried globe trot. He repeats tales he has heard from unsympathetic traders about missionaries he has not seen, whose work he has not studied, and the evaluation of whose services he has received from persons whose interest in it is as casual and unsympathetic as his own."

Governor Allen pays special tribute to that form of missionary endeavor in Asia of which he found many "worthwhile monuments in the domain of education and physical well-being." He recalls that "the Master healed before he preached, and satisfied the hunger of the multitude before he sought to correct their ways."

Of the large expenditure for missionary work in China, he says: "I am inclined to believe it has had at least as effective a result as has the same amount of money expended at home for the good of other people by those who wish to express their altruism in this spiritual fashion. I also believe the type of character and ability represented by the missionary in Asia is fully as high in all respects as his co-worker in the church life at home."

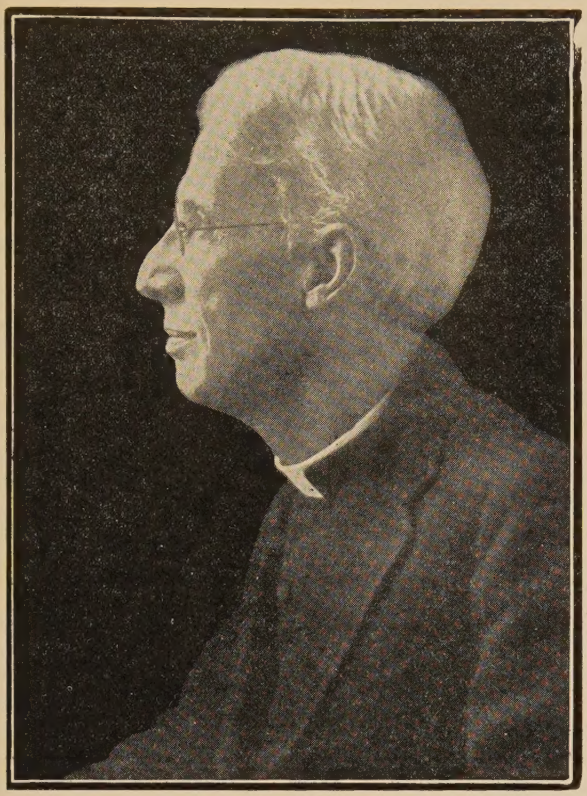
Governor Allen says that "in Japan the most popular Americans I met were engaged in missionary education." He praises the results of mission work in Hawaii, Siam, Singapore, and the Straits Settlements, and adds a special word of commendation of Y service and methods in India.

A General Epistle from Dr. G. Campbell Morgan.

To my Friends:

After more than seven years of itinerating ministry in this country, in which God has given me a wonderful measure of health and abundant blessing on my work, both Mrs. Morgan and I feel that the time has now come when I should have more of my home, and some easing off from the unceasing labor.

At this juncture an invitation has been extended to me to join the staff of the Bible Institute of Los Angeles, to give four lectures a week there for the nine months of



Dr. G. Campbell Morgan.

the school year, these lectures to be given on the Thursday and Friday of each week, thus leaving me free from Sunday to Wednesday for such outside Bible conference work as may be arranged.

After careful consideration I have accepted this invitation, seeing that it offers me the relief I need, and yet enables me to do work in this great center facing the Pacific, which I feel will be of some value amid the tremendous problems and opportunities of this swiftly developing area.

This means our removal from Athens, Georgia, and we have secured a home at 1146 Western Avenue, Glendale, Cal.

Some of you have been my fellow laborers in prayer for many years. I am grateful to you for this coöperation, and seek a continuance thereof as I take up what will probably be the last stage of my work this side of the Veil. Of course, that may not be so, for it is certain that "here we have no continuing city," and the secret of undisturbed life is that of being ready to be disturbed at any time by the divine government.

Yours in the fellowship
of service,
G. Campbell Morgan.

Widespread Evangelism.

In speaking of evangelism throughout the country Dr. Charles L. Goodell, secretary on Evangelism of the Federal Council of Churches, recently said:

"The movement among men is especially significant. In organizations of men's Bible classes throughout the country there are evangelistic committees whose purpose it is to secure by personal solicitation the surrender of each member of the class to Jesus Christ as Lord and Saviour. Organized evangelistic associations among the men—some of them incorporated and holding property,—are multiplying, especially in the South and Middle West. These associations are holding retreats in different parts of the country, to which both ministers and laymen are invited, first for personal consecration to service, and next to consult as to matters of devotional life to quicken the spirituality of the entire church. This movement is being carefully guarded against any possible separation from the established services of the church.

"A marked improvement is noticed in the federation of the churches for evangelistic work. A program has been sent out by the Commission on Evangelism after consultation with the federation secretaries of the larger cities, which looks toward the adoption of a program which will eliminate the conflict between the denomination and federation plans in cities.

"The movement to deepen the devotional life of the churches, to have family prayers in homes, and to bring the spirit of evangelism more largely into the whole system of Christian education, is one of the most hopeful things in connection with the present life of the church. The importance put by the president of the United States upon home

training and the care of our young people in morals and religion in our schools and universities has served to deepen the conviction upon the heart of the church that the greatest field for evangelistic service is with our youth; that their religion is not simply a matter of indifferent assent, but a matter of experience; that Christianity is not a theory, a dogma, or even a creed, but it is a life and a living process; that the heart must be moved as well as the head, for matters of intellectual doubt concerning religious truths are for the most part bedded in the deflection of the soul from the path of personal rectitude.

"The reports which are coming from the churches indicate a general quickening of the church, which is showing itself in increased additions to church membership. Evangelism is to be stressed as never before in recent years, with the ultimate purpose of an evangelistic appeal in every church in each communion."

NEAR EAST COLLEGE ASSOCIATION.

Mr. Cleveland H. Dodge of New York, prior to his death, conceived the plan of bringing into an Association, in the interests of economic administration and a unified appeal to the public, the six Near East institutions—Robert College, Constantinople; American University of Beirut; Constantinople Woman's College; International College, Smyrna; Sofia American Schools, Bulgaria; and Athens College, Greece. This combination is in the nature of an informal community chest. Its purpose is to secure an adequate endowment for all six institutions in order to put them on a permanent financial basis, and to provide Sofia American Schools and Athens College with $500,000 each for building programs.

According to the plan, the colleges will fund their assets and work together on a joint appeal during the next three years. The entire budget calls for $15,000,000.

The colleges remain as always Christian in spirit, but strictly non-sectarian, and are open to youth of all nationalities and religions. Thirty nations and fifteen different religious sects are represented in the enrolment of over 3000 students. Nowhere in the world is America influencing with its practical idealism so many nations.

These American schools do not pauperize or proselytize, but teach the young men and women of the Near East to be self-supporting, broad-minded citizens. Character-building is foremost in the purpose of the teaching. One Near East statesman has said, "I do not know how much mathematics, history, philosophy or science you teach, but I do know this, that you make MEN."

Friendly coöperation is urgently needed now. The colleges are only partially self-supporting, and to extend their services, especially to poor but deserving boys and girls, more adequate funds are imperative.

A practical means for one to assist is by membership in this Association. If preferred, however, one can make a good-will gift of any amount. Full particulars can be secured from the American director, Albert W. Staub, 18 East 41st Street, New York City.

OTHER LANDS.

In Germany the taxpayer must declare his religion, and the state collects his church assessment in accordance with his income tax report. The sequel is that thousands of people have been registering as atheists this year.

Kavalla, the ancient city of Neapolis, at which Paul landed when he came from Troas in response to the call of Macedonia, has now become the fourth largest city in Greece. The former population of 20,000 was increased in 1924 to over 80,000 after the great influx of refugees from Turkey.

Hitherto only the Roman Catholics have been allowed to hold services in **the jails of Havana, Cuba.** But now equal rights have been given to other denominations, and services are held every Sunday, with different denominations in charge.

The Cubans are glad of this new opportunity to preach the "good news," and hope to make the most of it.

Sore eyes are the plague of Egyptians, adult and child alike. Six-year-old Fatima had never known a day when her eyelids had not stuck together, exuded matter, and had a scratchy pain, until her mother heard of the Child Welfare Center recently opened by the **American University at Cairo,** and took her to see the doctor. Bravely she

faced the medicine-dropper, and bravely she bore the resultant smarting for week after week until she was told that now her eyes were well enough for her to enter the little school which is part of the Center. Joyfully she took her place and began the long educational journey.

Multiply Fatima by 1294, and you will get an idea of the work done in the first six months of the Center's life! Working four hours a day, three days a week, the staff of the Center has reached 1294 persons in the Clinic, 5056 treatments being given, mostly women and children. Frequently the numbers ran above 150 in a single morning. In the school 45 little girls have been on the roll, with an average attendance of 28, who have been given necessary treatments in the Clinic in addition to those mentioned above; while in the section on hygiene 74 babies have been given baths.

This child welfare work can no longer be termed an experiment, because it has provided for volunteer University workers a field for the most Christlike service imaginable, and it has given to one of the most destitute sections of Cairo the ministry of medicine, education and Christian love which it needs so desperately.

Since the expenses for this work are cared for outside of the current budget, attention is called to the fact that subscriptions may be sent to Dr. Wm. Bancroft Hill, 1000 Land Title Building, Philadelphia, Pa.

A Russian Priest's Experience of Grace.

Rev. Hoyt E. Porter.

At a conference held in Moscow shortly before I left Russia I noticed particularly one new face. The man was a tall, somewhat slender fellow, with heavy black hair and beard, quiet in demeanor, but with unusually bright black eyes and alert, intelligent countenance,—a countenance, I soon learned, that could break into the most genial of smiles upon occasion of entering into personal conversation or exchanging greetings, revealing, on the physical side, a fine set of teeth that gleamed milk-white between the black-bearded lips, and on the spiritual, a personality of unusual sympathy and sensitiveness,—unusual, at least, for any but a Slav.

I seized an opportunity to make his acquaintance, and found that he was the pastor of the Baptist church in Eupatoria, a summer-resort town in Crimea, on the Black Sea, nearly one thousand miles to the south. He was educated originally for the priesthood, but was now supporting himself by working as a bookkeeper. He is one of the most zealous and active leaders in the missionary work in Crimea, including work among the Tartars and other Moslems, and Greeks, of whom there are a large number in that district. Eupatoria, while only a small city, is of considerable culture, and it is only of late that a Baptist organization has existed there.

Here is Brother Sinitzin's story, as he wrote it out, at my request.

My Conversion.

In 1909 I finished the course in an Orthodox (Greek) theological seminary. From a formal standpoint I was ready for the pastoral office: there remained only to present my petition to the archbishop, marry (for according to the law of the church I could not be a priest at that age without that), and then provide myself with the proper garments and receive ordination. In a word, there remained only external formalities, which, when I had observed, I would become guardian and shepherd of a flock in the Orthodox church.

My inward state at that time might have been described, perhaps, as indifferentism. God—the living, personal One,—I did not know, but I was no outspoken disputer of his existence. My soul wandered eternally, seeking something good, bright. During my stay in the seminary I was attracted by all sorts of things: now books, now music, especially singing,—I was leader of the choir,—now I craved to learn to draw. But no one directed me along the path of the quest

Let Us Praise God.

For our fathers and mothers, by whom he orders lives and comforts hearts, bringing strength to a house and sweetness to labor. May he hallow their work and direct their ways!

God be praised for good fathers and mothers!

For the gift of children. May he help us to train them to be reverent and truthful, that they may gladden our hearts and bring joy to the world!

God be praised for the children!

for God,—in fact, there was nobody to do it. All my instructors were, if not atheists, at least career-seekers: out of them all there was just one to whom the students would come and express themselves openly even on religious questions. And he permitted himself merely to listen to us, but not to tell us anything. So I do not know whether he himself was a believer or an unbeliever.

In the seminary we were surrounded by an atmosphere of religion, but not of faith: sometimes splendid in form, but devoid of substance. The questionings of the soul were not satisfied, and hence we sought to forget these in different kinds of pleasure. Permitting to go to waste the good impulses of our souls, we abandoned ourselves to the depths of drunkenness, carousing and immorality. I can say positively that every student, even if only once, had to drink himself drunk: among us there was not a single one who had not drunk vodka. But with respect to other forms of immorality conditions were better. Around 10 per cent of the entire body were non-smokers, and perhaps 25 per cent had not been guilty of licentiousness. I praise the Lord that he kept me from the latter.

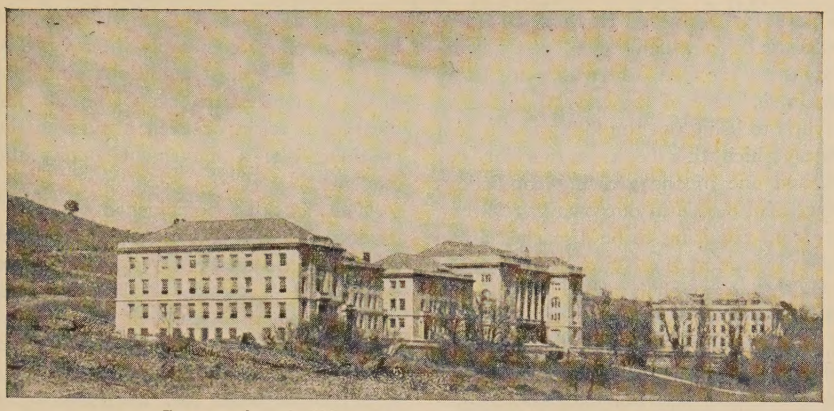
The stamp of disillusionment was early placed on my heart. I was loath to break entirely with that which had been instilled into me from the cradle with the influence and atmosphere of religion, but on the other hand reason, developing within me, demanded the explanation of many questions the answers to which I never received, so I fell into a state of formalistic indifference. And in that condition I started out on life's road. I refused priestly rank, for the simple reason that that trade didn't suit me. I beheld round about me civil-servant priests, who had become accustomed to their position and performed their service not because of any call, but for the sake of good earnings. But I felt a desire to earn my bread some other way.

My experiences during the ensuing years can be reduced briefly to this: ten years of tossing hither and thither on the waves of life's sea. I had many experiences of various kinds,—met, talked and argued with many people, and also received many personal shocks and disillusionments. Looking back I can see God's hand directing me toward an end for which I was definitely predestined from above.

The Lord sent across my path a certain believing soul, who, meeting me and my wife, was seized with a wish that we might give ourselves to the Lord. She tried more than once to talk to us, but without success. We were confirmed in our views, and my wife particularly was an extremist in her attachment to the Orthodox faith. Then this sister began to pray to the Lord for us. It was only afterwards that we learned that it was on the very day when she was fasting and praying that my wife's heart was moved to attend a meeting.

At that time I was away from home, but when, after a month, I returned, I did not know my wife: she was a believer. I became interested, recognizing that some new fountain had been opened in our life. In the evening we set out for the Baptist meeting. When we entered, all were kneeling in prayer. Some sort of power made me get down on my knees also. But immediately I found myself in a difficult position: I saw everybody else was praying, but I did not know how to pray. Only then did I realize the emptiness of my own soul. In this place it was revealed to me that God was not with me, that I did not know him, and could not appeal to him in simplicity, like these people around me. I arose from my knees with a heavy heart. Sad it was for me to realize the emptiness of the days I had spent in the world, and I sorrowed for the years I had lost. I had sought in so many different ways, but here were people who had something; and besides that they came to God so simply, and conversed with him, and you could see they received something from him. The singing, the preaching, praying aloud, in short, all the circumstances of the meeting affected me in a way to make me conscious of my own smallness, insignificance, weakness.

At one of the meetings soon after this there came to the stand a blacksmith brother, just out of the railway shop. He had not had time to wash up, but got up to preach, all sooty and smutty. I liked him much: his talk was simple, but it came from the depths of his heart. He read Luke 15. 1, and brought out so clearly and simply how the love of God draws the hearts of publicans and sinners that my heart began to tremble



Constantinople Woman's College. (See page 308.)

with a presentiment or in anticipation of something great, important, and of happy consequence. This was the moment when my heart opened to the Holy Spirit, and he began his marvelous work in me; this was my call. My lips soon opened in praise to the name of the Lord, and I entered by the way of baptism into the church of Christ.

My theological education had furnished me nothing in the way of a practical approach to God, but the sermon of a blacksmith and the prayers of a believing soul had led me to the fountain that floweth unto eternal life. Blessed be the name of my Lord and Saviour forever!

V. I. Sinitzin.

—"Home and Foreign Fields."

CURRENT THOUGHT.

In the sporting column of a New York newspaper a fine illustration was recently used to point a moral in athletics. It permits of other applications, however. Here is the story:

"Dr. Benjamin Ide Wheeler, the California educator, once gave a talk to students in this city, and recommended a famous German recipe for making good coffee as a fairly good motto in life. The recipe for the coffee was: **'Put some in!'** 'In other words,' said Dr. Wheeler, 'whatever you do, put some in! If you are going to be a lawyer, a doctor, an Indian chief, an athlete, a teacher or a scholar,—put some in! Put everything in! That's the only way to get anywhere.' "—"Christian Intelligencer."

My own daily life (if I may be excused for continuing the personal narrative,) is as full as that of any man I know, but I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I made **a rule,** which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on Sunday. I do not exclude real Bible helps, which always drive one back to the Bible, but I never spend time on simply devotional books.

Since making this resolution God in his mercy has shown me that this Word is an inexhaustible storehouse from which he dispenses rich stores of precious truths to his servants as he pleases, and as they are ready to receive them.—Dr. Howard A. Kelly in "Alliance Weekly."

It is something gained when the Christianity of the New Testament is realized to be a truth which needs to be practised as well as proved. **The practical use of the New Testament** is an indispensable clue to its inner meaning. To be sensible of this, to expect guidance and authoritative counsel from its pages, is to approach it for the original ends for which it was composed. For the New Testament is not a little collection of remote documents, whose stories are doubtful in the light of history and whose ethical message is antiquated. Neither is it an Oriental anthology which may be left to exercise the ingenuity of scholars. It is in the world to do more than provide an interesting occupation for people who edit texts and practise the craft of criticism. It was not written for scribes, and it ought not

to be left for scribes. Its pages contain religious realities which have been a spiritual treasure for man, and which are likely to remain so. One of the ends of historical research is to bring out the living and actual messages which this book carries for our world, and one of the growing convictions of thoughtful people in our own day is that, so far from requiring to be discarded as an obsolete production, the New Testament contains something which is ahead of our age, something which is essential to our well-being, something which may be translated into modern practice as the permanent basis of right relations between man and man.—Dr. James Moffatt.

Wherever there is lack of a compelling conviction of a divine vocation, there is inevitably a weakening of **missionary spirit.** As long as the sense of our commission to go into all the world and preach the gospel to every creature is clear and strong, there is no discouragement. As soon as the conviction that ours is a spiritual mission on which we are sent by the will of God begins to die out, the difficulties of the task begin to loom larger. The missionary today needs to soak his mind in the epistles of Paul. The opening salutation of every epistle save one breathes this compelling conviction: "I am an apostle of the good news of Jesus Christ, not by the will of men, but by the will of God." Men may not appreciate me, but I am sent by the will of God. Persecutions and perils may await me, but I count not my life dear unto myself if I may finish the ministry which I have received of the Lord Jesus. The difficulties may multiply, but I am ready to preach the gospel in the face of danger and of death.

In the presence daily of his divine commission the missionary rises above discouragement. The divine call to evangelize the world is not obsolete. Our missionary consecration must be brought up-to-date. This alone will sustain missionary morale.—George R. Grose in "Chinese Recorder."

When asked if he connected **the suicide of several college students** since January 1 with any particular philosophy now current in university circles, Dr. William Chalmers Covert, general secretary of the Presbyterian Board of Christian Education, said:

"The tragic act of these students, belonging to a college community of 500,000 of the best bred and most ambitious young people in the United States, cannot be taken as indicating a trend or even a surface sign of anything like a movement among modern students.

"The shocking coincidence of these consecutive suicides of young men and women," continued Secretary Covert, "must be related first to a physical disability or deranged nervous system.

"The holiday season nowadays is no longer a resting time. It sends our children back to school depleted and worn out by a 10-day speed program in social activities, with late hours, exhausting dance programs and unwise eating. They return to face the most exacting intellectual tests at the end of the first semester that students have ever known, and some cannot meet the strain.

"We must not blame everything we dislike in the life of modern students upon the obscuring of the reality of spirituality and idealism by the so-called mechanistic philosophy so widely current. But any denial of these fundamental realities of the spiritual life, from the experience of peace and rest, through faith, to the concept of God, inevitably undermines the optimism and courage of these young people, who are baffled by the mystery and vastness of the great riddle of life.

"In that sense there may be some relation between the hopelessness and cynicism of a purely material philosophy and a young man's ending his life by his own hand."

"Some years ago," writes Rev. E. B. Mahon in the "Christian World," "I was speaking with Dr. Stalker at a meeting of Congregationalists in Aberdeen when he playfully said that in an idle minute he had made an anagram on the word 'Congregationalist,' and found, on rearranging the letters, the phrase, 'Got a scant religion.' To which, of course there was the obvious retort, equally playful, that of the word 'Presbyterian,' rearrange the letters how he might, he couldn't get 'religion' at all."

Another correspondent sent another anagram on "Presbyterian,"—"Best in prayer." Another points out that the word "Presbyterian" may be rearranged as "Priest near by."

THE MISSION FIELD: AT HOME AND ABROAD.

"So far as I can see," writes a missionary in Oaxaca, **Mexico,** "we are going to be able to readjust ourselves and our work in all parts of our Mexican mission so as to obey the law without harming in the least the effectiveness of the work."

Miss Adams, of the American Board mission at Okayama, for the fifth time has received recognition from the Japanese government for her distinguished services in connection with her social settlement known as "The Loving-All Institution." On top of decorations and other honors there came recently **the offer of a government pension,** she being the only American to receive such an offer in a group of thirty-two men and women who have spent thirty or more years in social work.

The Presbyterian Board of Foreign Missions has announced that it approved the organization of a proposed **independent Presbyterian church in Siam.** This proposal has been approved also by the Siam mission, and by the two presbyteries in Siam. These presbyteries are officially attached to New York Synod, Presbyterian Church in the U. S. A.

The action of the Presbyterian Board will doubtless result in the organization within a short time of the new church. It will start with approximately 50 organized congregations, 150 native groups not yet organized as churches, and 9000 communicants.

How agriculture can be made profitable in India was demonstrated before the members of a Royal Commission during a recent visit to the **Naini Model Farm at Allahabad,** of which Dr. Sam Higginbottom is principal. They were shown many improvements in implements and cultivation and many other directions, which are being tried out at the farm.

The commissioners were shown every department of the work,—the dairy, the sugar-cane-pressing sheds, the stud bulls, etc., all tended by Indian students at the college under American instructors.

Evangelistic work in the older fields of the **West Africa** mission is becoming increasingly difficult, it is reported to the Presbyterian Board of Foreign Missions. Conditions which bring about this result include the post-war spirit, which does not take everything coming from the white man without question; the general prosperity of the country; the presence of white traders; the depopulation of the country by work on the railroad; and a general disintegration of the tribes.

Formerly the boys and girls stayed at home and were subject to the tribal laws and the paternal authority, but now the young people are off, even before they are of age, to other parts and to other tribes. The restraints of the tribal laws and influence are fast disappearing. All these conditions make the work of the pastor increasingly difficult. But in spite of difficulties, there has been progress and encouragement.

The rumor that **General Feng Yu Hsiang,** "the Christian general," has returned from Russia a Red and an opponent of Christianity is wholly unfounded, according to word received from a chaplain in General Feng's Army by Dr. Frank D. Gamewell of the Board of Foreign Missions of the Methodist Episcopal Church.

"I can assure you," writes the chaplain, "that General Feng's faith in Christianity is stronger than ever before. The world will yet see that he is both Christian and Chinese. The relation between China and Russia is in fact similar to the relation between France and the American colonies at the time of the American Revolution. It is groundless to charge the nationalist government with being Red. General Feng is not unaware of the problems of reconstruction since his aim is fundamentally the same as that of the late Dr. Sun Yat Sen. He has, therefore, recently been coöperating with the Southern Army. The rumor can be easily disposed of by stating the fact that General Feng has been employing more foreigners than ever in carrying out his policy of liberalizing China."

"Evangelism Always" is the title of a pamphlet recently issued by the American Baptist Foreign Mission Society, full of heart-stirring news of conversions and baptisms on the different fields.

For five years a great revival has been in progress in the Belgian Congo Mission. It began in the same general area where the "Pentecost of the Congo" occurred 35 years

previously. In 1921 the revival resulted in 2713 baptisms, the next year 3802 were baptized, and in 1923 the number reached 2572. There were 1810 in 1924, and 2044 in 1925, making a total of 12,941 for the five years. In a general report of the Belgian Congo Mission for the year Rev. J. E. Geil writes:

"There has been a steady and substantial growth in church membership. Every station reports a long waiting list. Sona Bata has baptized 1200 during the year, and has a membership of 7600. Banza Manteke has baptized 419, and has a membership of 4938. Ntondo has baptized 293, which is more than were baptized in any previous year. Moanza, our newest station, has baptized 60, and has a membership of 142. The Vanga church has added 57 by baptism to a membership of 240. The Matadi church has a membership of 122 after having baptized 53 during the year. Nineteen have been baptized at Tshumbiri. A revival spirit prevails in the Ntondo field. Within a radius of 20 or 30 miles of the station, thousands of people are earnestly seeking after God."

Twelve mission reserves, 5000 to 9000 acres each, set apart by government in 1859, form the base of operations of the American Board in **South Africa.** From these centers the work reaches out to the thousands in the adjoining locations.

New emphasis is being put on work for the crowded populations in the industrial centers, Durban and Johannesburg.

Twenty ordained and eleven unordained native ministers, trained in their own schools, are supported by the natives themselves, serving churches and outstations.

Last year about $7000 was contributed by the native churches to the central fund for ministers' salaries, besides contributions for local expenses.

The total communicant members number about 7000.

An American business man has made possible the employment of a dozen native evangelists for mission extension in the Johannesburg district, and in Portuguese East Africa.

The missionaries engaged in this work act as supervisors, the immediate direction of church life being in the hands of the native pastorate. By conferences and by visitation the missionary brings the stimulus of his higher training and broader horizons to the native communities.

"In the spirit and teachings of Jesus is the only solution of the problem of racial relationships, and the only power that can make possible the assimilation of a pagan race into a 20th century civilization."

Questions are often asked about the permanency of the work among **American Indians.** "Do the Indians actually become Christians?" "Do not most of them return to the blanket?" "Will they not all soon be dead?"

As a partial answer to these questions, it is a fact that there are more Presbyterian Indians than there are white Presbyterians in Arizona; and that the largest Indian church in the United States is among the Pimas. Fifty years ago they were pagan; now there are over 2000 communicants. All their native churches are manned by Indians, and they are sending their evangelists to other tribes. The Apaches, their historic enemies, have become entirely friendly. There are now trained men ready to go among other tribes if funds were available to send them. They have absolutely no thought of ever returning to their pagan ways.

What is true of the Pimas can in part be said of the other tribes. The work among them is far more difficult and has not been in progress so long, but the trend is upward.

M. L. Girton, superintendent, reports that economically, there is gradual improvement. Pinching poverty is still common, but through schools and other helpful contacts they are learning how to earn a better living. Improved types of homes, more wholesome food and better clothing are among the results. The impression that soon all the Indians will be dead is a great exaggeration. Instead, they are gaining in population, and never were cared for better than now. Through the joint efforts of the U. S. government and Christian people, schools are being improved, hospitals are being established, and the two dread diseases, tuberculosis and trachoma, are receiving careful and constant attention.

While the outlook is hopeful, says Superintendent Girton, there is still much to do, and the task is big enough to challenge the hearty and sympathetic support of every friend of the Indian race.

A DAY DREAM IN GUATEMALA.

A day dream came to me lately as I thought of this vision of service. Things were going badly. There was friction between some of the missionaries, some of the native workers were finding fault with each other, several congregations were split into factions, and there had just been a case of the most unprincipled and flagrant ingratitude in one whom I had always trusted, always loved.

"What's the use?" I said. "They don't appreciate it, they don't care. It would be better to quit and go home!"

Just then a poor Guatemalan peon came along. He had on a pair of thin cotton pants, though the day was chilly, evidently no shirt at all (like many others of the poorest), but his body was wrapped with an old faded, frazzled blanket, which had done service many a year as shirt, coat and bed in his hard peon life. Through the chilly fog his head seemed to be covered with an old soiled palm hat that had been in service for years, and his hardened horny feet were shod with "caites," the sandals of the country. He was bent, and shivering with the cruel penetrating cold.

As he approached he kept looking at me intensely. His eyes fairly searched me, and as he came nearer he said:

"Are you the missionary that has the evangelio?"

"Yes," I replied, "but you don't seem to want it here, and I have about concluded to go home and let you alone."

A look of profound sorrow and pain spread over his face, and with a voice of pathetic fervor he exclaimed:

"O señor, don't go! My people need the evangelio. They need what you tell them, but they don't know: they have been dulled and depraved and deceived till they are blind to the truth. Be patient, señor, try to overcome their blindness and disarm their prejudice, for they need, O señor, they need your words so badly, only they do not know it yet! They will be so grateful that you were patient when once they come to know. Keep on trying, señor! Do not leave us!"

As he spoke, my attention was fixed upon a frightful wound in his sandaled foot, a cruel opening that seemed to pass clear through. It fascinated me, and I was about to ask him how he had hurt it when he stepped forward in his fervor, and I noticed that the other foot was the same way. Then as he spread his arm after their manner to indicate how his people were scattered over the hills, his blanket fell away from his chest, and I saw a great ragged rent in his side, and I saw that his hands too were cruelly perforated. Transfixed and speechless at the remarkable likeness to the familiar wounds of Calvary, I noticed for the first time that his face was trickled and bedropped with blood, for now I saw that what seemed a draggled hat was in reality a crown,—but of thorns.

At last I knew him, and fell at his feet, crying, "My Master, I am thine for service in Guatemala, all and only thine while life shall last!" And he said, "Inasmuch as ye have done it unto one of the least of these my brothers, ye have done it unto me!"

And then something happened which seemed so strange, and yet the more I think about it the stronger the conviction that it was not strange at all. He softly vanished, only he didn't fade from me but to me in such a way as that I could not think of him except as still with me, and I cannot think of him yet except as with me now and forevermore!—Dr. E. M. Haymaker.

A Mother's Day Suggestion.

Faith of our mothers, living still,
Though oft assailed by doubts and fears,
Oh, how our hearts beat high with joy
When we recount these golden years!
Faith of our mothers, holy faith,
We will be true to thee till death!

Our mothers, led by faith divine,
Gave loving service rich and free:
How sweet would be their children's lot
If they like them could live for thee!
Faith of our mothers, holy faith,
We will be true to thee till death!

—Author not known.

CHINA.

Back of every scare headline you see in your papers you must feel and share **the desire of a great people to be free.** Catastrophe may overtake some of us, but the work will go on just the same, and it is the hope that a sacrifice here and there will in its own way contribute to the good end which is set before us. Christian life in China is inextricably bound up with Chris-

tian life in America, and one cannot suffer or perish without great harm coming to the other. It is the hope of your missionaries that behind the curtain of desolating war and the fierce struggle to be free you may see a nation Christian in its own name and in its own right, and responsible to no one for its sustenance.—Rev. F. C. Wilcox, East China.

The missions of the Protestant and Roman Catholic churches form the **largest American interests in China.** Measured in terms of capital investments, the best estimates available credit commercial interests with investments totaling $70,000,000 and missionary investments with $80,000,000.

The number of American missionaries in China is about 5000. The relatives and personal friends of these missionaries and the members of the churches interested in their work and its success are a much larger number of American citizens than those who have a share in the commercial enterprises in China.

The consideration of these facts makes it clear that the policies of the American government cannot be determined merely on the basis of the encouragement of trade.

It would not be fair to leave you with unfavorable incidents as descriptions of China. Let me tell you a more **happy incident!**

At the time of the Convention meeting, because there was no launch running, I went by bicycle. On my way home, suddenly the left pedal flew off into a pond by the side of the road. The pond was deep, and without the pedal I could not ride. It seemed I could not possibly reach Ungkung that night as I had planned. Just then two Chinese came up and asked what was the matter. They were evidently on their way to Swatow, and had no time to lose, and I could not expect any help from them.

On hearing my trouble one of them began taking off his wrist-watch and his belt, and simply remarking, "The pastor is a good man," got down into the water. Diving down out of sight, he pretty soon came up several feet from where I had thought the pedal had fallen, holding the missing part in his hand. I had only a little money with me, but offered him a few dimes for what he had done for me. He refused to take the money. It took considerable urging on my part to get the other man to accept the money on behalf of the man who had done me this kindness, losing time for his own journey, getting his clothes wet, etc., and only protesting that he wanted no pay for doing this kindness. Then almost before I knew it they were off towards Swatow. From this I want you to appreciate that the great number of the Chinese people are friendly and kind of heart.—G. W. Lewis, Ungkung, South China.

A Happy Retiring Missionary.

Years ago, before her sainted mother went home to heaven, she requested that when her estate was settled Miss Alice Linam keep her share and use it in building a home for herself so that she would have a place to live when she retired from active missionary service.

Miss Linam began work in China in 1895. The fall of 1901 she moved to Yenping City, Fukien. "Yenping has been my Chinese home ever since, so I know our Yenping Conference Chinese people well. A number of our best preachers and teachers now were boys then, many of whom I helped through school or in some other way. Many, many of our Bible-women have been my pupils in the Bible school. They seem just like my own people, they are all so grateful and kind to me.

"For a number of years several of my Chinese friends have begged me never to leave China. They say I have done so much for them they want to have a chance to do more for me to show their gratitude.

"When I told them that if I retired in China I might be sick and be a burden to the other missionaries, they said: 'If you will retire in Yenping city, we will be glad to look after building your home, and there is a doctor and hospital here, and some of us have had nurse training, so we could take good care of you when you are sick, and you would be no more burden to the missionaries than if you were living in America. Then we would have a chance to show our gratitude to you, and you could still help spread the gospel in China.' . . . .

"My home has now been built. It is some distance from our Woman's Foreign Missionary Society home. I will move down to my home after school closes in June, 1927. I shall not interfere in any way

A missionary conference pageant at Northfield. (Photo by Levering.)

with the Woman's Foreign Missionary Society work, but shall do all in my power to win souls for Christ through personal work and prayer. Oh, the joy of service! I never was so happy.

"So, my dear American friends, I will not be able to see you again in this world, but I hope I may meet you all in heaven. I will think of you often, and write you regularly telling you about my work. I thank you for all the Christmas packages you sent us, also for personal gifts you have sent to me. You have helped us all to have another Merry Christmas. All my Chinese friends join me in saying, Thank you! I hope you will continue to send me Christmas packages and cards, for I will have many friends to remember each Christmas. Send articles like those you have been sending: they are all helpful.

"Please write often! I will get hungry for your letters. I am sure you will be glad to help me in these ways. Don't forget to pray daily for me and our dear Chinese people!

"Ever your friend and sister in Christ,
(Signed) Alice Linam."

It isn't long prayer, but prayer that brings things to pass at a long distance.

THE FOUR BRIGANDS.

Rev. W. B. Cole.

The other day one of the Chinese preachers of the Methodist Episcopal church was returning to his charge in the country after a visit to Hinghwa City. As he passed out of the city gate he fell into the company of four brigands. His conversation with them illuminates the "why" of the situation that obtains in many parts of China today.

At first the preacher did not know his fellow travelers were brigands. There were four ordinary-looking men in the road a step or two ahead. Catching up with them he addressed them with the Chinese customary politeness:

"From whence do you come, and where are you going?"

"We have been to the city, and are now returning to our headquarters at ——," naming the retreat of a well-known brigand chieftain, was the astonishing response.

"How is it that you dare to come to the city?" asked the pastor.

"We carry no implements of war, we have on no uniforms, nor do we wear an announcement printed on our faces that we are brigands. Why should we fear to enter the city?"

"Why is it you are not engaged in some

respectable calling? As bandits you are bringing ruin and disorder upon the country."

In reply one of them told this story:

"I formerly was a farmer, but I got into a quarrel with a group of men over the water supply for the irrigation of our fields. One of the group was a police inspector. Taking advantage of this, they seized me and handed me over to the yamen, making false representations about me and bribing the judge to render a decision against me. I was sent to prison. I got my freedom by the payment of $120. I rebelled at this treatment, and became a brigand. I succeeded in getting revenge. It cost them over a thousand dollars to get their freedom. Of course, when we set them free they joined a rival band of brigands. My group has to be on constant guard against an attack, for the desire for revenge goes deep."

When he had finished speaking Brigand No. 2 gave his reason:

"I was also a farmer. There were eight in my household. The typhoon last summer destroyed our crops. My family was faced with want. We could see no way of earning a living. Fear was with us constantly day and night. A relative of mine was an opium smoker. Some one reported this to the suppression officer. A group of soldiers were sent by night to arrest him. Finding that he had no funds, they released him. But they were not to be so easily baffled in getting something out of the raid. They seized me on a false charge that I had incited resistance against the officials. I was forced to pay $200 before securing release. Besides this, the government as you know has collected several times the usual taxes, also levying a tax on our house deeds, apportioning a lot of government salt upon us for disposal, levying a heavy poppy tax whether we planted or not, seizing the men of our village and forcing us to carry heavy loads as transport for the army, and the like. What was there for one to do under the circumstances? I was forced to become a brigand in order to escape such oppression."

The third brigand took up the story:

"I likewise was a farmer. Alas my village had a feud, dividing it into two opposing clans! The other faction was stronger than my group. One of their leaders also belonged to a bandit group, bringing added strength to that side. My group saw no other way than to have one of their number join a rival bandit group. I was selected as the one to do this."

"Have you not a wife and children?" asked the pastor.

"I have an old mother of sixty, a young wife, and several small children. Not long ago my mother was taken ill. I asked my chief to let me go home for a few days. He refused me. I then offered him a present of $10 if he would let me go. Again he refused me. I saw nothing else to do but slip away by night and go home. He sent a group and arrested me and brought me back, fining me for having gone home without his consent."

"Every one loves a family. How is it that you brigands thus abandon your families, leaving old mothers of sixty and young women and children in this way?" continued the pastor.

Bandit No. 3 admitted that he had been fond of gambling, which had involved him in debt. Once his relatives had subscribed a sum to help pay off these debts, but he had kept the money. This also made it hard for him to go back. Now he saw no way by which he could go back and resume his former standing.

"Had I known this involves one for the rest of his life, I would have preferred to have remained at home with only two mouthfuls to eat rather than to become a brigand," he admitted.

"I was a respectable citizen," said Brigand No. 4, "but I was seized in a bandit raid. The ransom price was fixed at $500. I could not pay it. Finally the chief said I could get off for $60 if I would join his force. He said this step would give me and my clan protection, as no one would dare molest us for fear of the brigands who stand back of their fellow brigand and his relatives. I joined."

"Has your chief kept his promise and given you the protection you had hoped to get?", inquired the preacher.

"There has been continual fighting between us and rival groups of bandits. Recently the government forces raided my village, and my property was stolen and my house burned to the ground. My family fled to another village."

"How much better it would have been

for you to have moved to the Straits Settlements and earned your living there until your locality became more peaceful!"

"I cannot go now. It would involve one of my friends who is my security with my chief."

The preacher asked Brigand No. 1 what, since the other three could not withdraw from the brigand army at this time, was there to prevent him from doing so.

"I wanted to return long ago, but have not dared. I fear the moment I return some enemy will report my presence to the government, and I will be captured and beheaded."

"Are you in no danger while serving as a brigand?"

The pastor had probed a tender spot. They admitted, "Each day brings us several big scares, and each night we move several times."

"There is a way out of this," the preacher assured them. "I know of One who can protect you."

"Who would dare to offer us protection?" inquired the brigands.

"If you will only repent and believe on Jesus as your Saviour, follow his teaching, loving your enemies, blessing these that curse you, and conforming your words and actions to the gospel message, your life can be protected, and you will avoid the sorrows of hell."

They gave consent to the words of the preacher, politely praising him, but still unloosed from their chains of bondage they bade him good-bye, and turned into the path that led towards the mountains and the brigand chieftain.

But the conversation had given a clear revelation of how brigands are made and how they are kept as such. This machine is largely of the government's own making. The raw material it uses is dependable farmers and humble laborers who could be the foundation stones of the country. The power that runs this machine is greed and selfishness. It has China by the throat. Only Jesus can set the oppressed free.

TROPHIES AT LUANZA.

Mrs. Dan (Grace) Crawford.

Let me try to picture to you a scene of great joy!

'Tis Sunday, and a dense crowd is gathering in the Luanza square. A solemn hush is over all. A hymn is started, and singing we all march to the river. You will notice that in the crowd many have their hands held by happy friends, who carry a little bundle tucked under their arms, 'tis an extra garment to replace the soon-to-be-wet one. Both banks of the river are black with eager spectators, and the big trees are alive with school boys, peering down upon the crowd.

At the water's edge see a group of sixty men and women waiting to take their turn in thus publicly witnessing to their faith in Christ! Do let me tell you a little about just a few of them, to cause your heart to rejoice with ours!

Here comes a bright faced woman down the bank! You wouldn't recognize her as the aforetime dull-countenanced beer-brewer of the village. Carousals in secret in her mud hut with invited chums were her usual occupation. The conversion of her son and mother caused her to think. O appalling thought, she would be separated from her own relatives eternally! Then the "going to God" of her loved "Konga Vantu," and the fear of never seeing him again, became unbearable.

"O grief inexpressible!" she cried. "I must seek God ere 'tis too late, that in heaven I also may dwell."

She found him that very day. The Christian women flung their arms of welcome around her, while tears of joy streamed from all our eyes. Thus the devil lost his best beer-brewer.

Notice now this young mother with the swollen legs! Her heart had been so black and hard since the drowning of her little son by two other children while playing in this same river. 'Twas the dying pleadings of her Christian father that softened her. "O that I may follow him" was her cry, till peace came with the assurance that she would.

Now look at Wakatolele, hurrying forward radiant with the joy of soul-restoration! The cause of her backsliding had been the severe beatings her husband had given her because of her faith in the white man's

"bwanga" ("medicine," that is, religion). But his conversion and baptism awoke her from her apathy, and restored her joy in her Lord.

Oh, see, here comes tottering old Chamukwavo, leaning on her stick and trembling with suppressed delight as she hurries to obey her Master's command! The dear old soul had said:

"If ye, O elders of the church, delay putting your ancient one under the water, then 'tis under the sod ye will be placing her instead!"

How she reminds me of another old granny, who long years ago, when "passed" for baptism, hobbled out of the room, and started a heathenish dance in the verandah. I was deeply distressed. Oh, how could she revert thus quickly to her old custom! Dancing, she caught my eye, but without stopping she traced with her crooked old fingers lines running from her heart to her toes. What did she mean? Had joy turned her brain? On she danced. Presently another look at my stricken face.

"Be not distressed," she cried; "'tis the joy of the heart getting out at the toes!"

Then I understood. Thrills of delight were coursing through her old frame, and she couldn't keep still.

But look, all eyes are on this handsome woman as she descends into the water! Young, yes, but what a past packed full of sin! How she was pleaded with, and prayed with, and warned of impending doom, so lovingly by Mr. Crawford! His death pulled her up short. She grieved that he would pray with her no longer.

"The road I take but increases the distance between us!"

A consuming desire "to enter his path" brought her to the feet of the Friend of sinners in deep contrition. Her bright conversion was the means of restoring her present husband, and today you will see him too entering the water.

The woman following grew up in the Luanza Bible School, where she gave her young heart to Christ. But marriage and subsequent beer-brewing brought coldness and indifference. At the time of our great bereavement she was arrested by the behavior of her beer-loving husband, the present chief of Luanza. Seeing him miserable, she tried to cheer him as of old with a tempting brew, but he would no longer drink. God was stirring his depths by the loss of his lifelong "Bwana" and friend.

"Force not thy deadly drink upon me!" he exclaimed. "'Tis this that has shut my ears to his pleadings of love. Now he has gone!"

She too thought of his love, and "a great longing to sit with him in heaven" brought her back to her Lord in blinding tears of contrition.

And her husband? Yes, praise, praise! See him standing there, humbly awaiting his turn for baptism! Oft in the past, when the Christians had gathered around his house (according to their custom of visiting in turns the compounds of the village), he had upset their seats, and jeeringly refused to listen. Then Mr. Crawford would follow him into his house and pray over him. After his home-call despair seized him.

"Alas, he can no longer help me! I am lost!"

Five days of misery he spent. Then the cry "God, do thou help me!" saved his soul.

Now see this slim, erect man entering the water! Formerly a Congo soldier, with three medals for bravery and merit, he is now our local policeman. Beer was his curse. But the mourning for his master struck deep into his heart.

"Know I not surely that he is on God's throne? Oh, tell me, ye people of God, if it be possible for me, even me, to enter there also?"

"Yes," urged the Christians, "by seeking your Saviour."

He sought, and the blessing was his.

Here comes now a lively school boy! The longing to follow to heaven his mother's rescuer was what first aroused him to seek his soul's salvation. She had been stolen while playing a little distance from her mother's house, and sold as a slave to a passing trader, such a pretty little mite of about two years old! Inability to walk made her a drag upon the trader, and so an ugly clubbing of the head, a pitch into the bush, and she would be left to die. 'Twas just then that the young missionary (Dan Crawford) came upon him. With thirty yards of calico he redeemed the child, and carried her into camp. "And there I was," he wrote me, "before I quite realized it, with a little girl under my care to instruct

in the way she should go. May God soon guide her feet into the way of peace!" And he did. She was the youngest of the first seven women ever to be baptized in this same Luanza River.

But perhaps you are weary of watching them? Well, just notice one more, a lad, a "Dare-to-be-a-Daniel"! He had visited Luanza and learnt to read, and returned to his village confessing Christ. Gifts from the homeland had enabled us to build a Bible school and send a teacher there. This lad joined the scholars. The teacher being away a little later, this young boy conducted the school, and held simple services. Many conversions followed. The news of this mere boy's faith, and of his refusal to join in their evil pleasures, got about the district. It reached the ears of a reckless and cruel soldier of the government.

"What," he exclaimed, "he won't dance!"

Going out of his way, he called the whole village to a beer-dance. The chief and his people fearing his displeasure went, but the Christians remained in their houses.

"Out with them!" ordered the soldier.

They obeyed, standing at a distance. The now drunken soldier singled out this lad and insisted on his dancing, but he refused, quietly giving his reason for doing so.

"Dance!" he roared, and hit him a blow on the head.

The lad stood firm.

"Dance, I say!", and again another terrific blow.

"Dance, or I'll kill you!" he yelled.

"I fear not death," said the brave lad.

Another stunning blow. Thus it went on, blow after blow, till the soldier was too overcome with drunkenness to do more. Early morning he had to continue his journey. Thus God gave the victory, sparing his faithful little servant's life.

I could go on telling of saving power as each stepped into the river: of the three in the one home, a hill-top chief and his wife and daughter; of three husbands and their wives; of two brothers; a mother and her daughter; and so on, but time forbids.

I can but contrast today's numbers with the first baptism witnessed by these tribes. There was but one candidate. For seven years Dan Crawford, as he said, "had been hammering at Man-soul without a surrender." Then his first convert, a wild man

Mr. and Mrs. Dan Crawford (seated), and two helpers.

of blood, the great Mushidi's executioner. His last brutal act was the killing of a young woman, whose dying cry to him (her slayer), "Deal kindly with my little child!" stabbed his heart, and remained a galling wound, till at long last he sought the missionary, who joyed to lead him to the One whose healing touch brought peace. At his baptism the assembled crowd looked aghast at the temerity of this one daring to take his stand with the white strangers. Thus started the cleavage between the old and the new.

Today's sight of the many rejoicing to obey God's command tells us it has all been worthwhile. It does pay! The long years of toil have not been a failure. No! Victory all along the line, God's victory over sin and Satan. So cheer, cheer!

Keep praying without ceasing for the untouched parts! Let us be—all of us—exercised as to how we are meeting their crying needs, the needs of those who have never once heard of a Saviour's dying love!

Oh for a divine rivalry in adding to the jewels that shall be laid at his kingly feet!

(Next month we hope to give our readers definite information about the publication of Dan Crawford's translation of the whole Bible into the Luba-Sanga tongue.—Editor.)

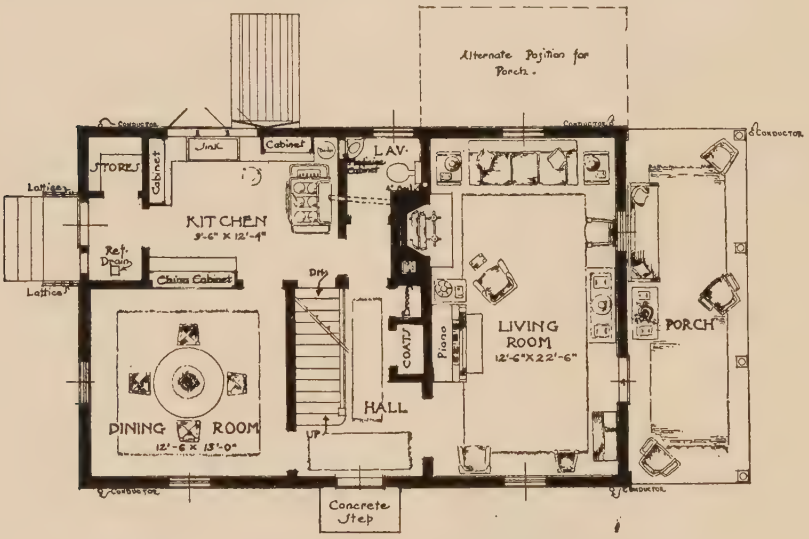
We shall have all eternity to celebrate the victories, but we have only a few hours before sunset to win them.

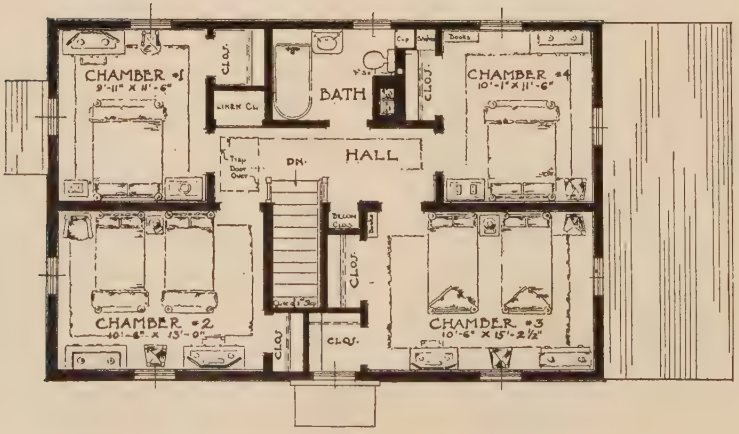
A MISSIONARY COLONY AT NORTHFIELD.

A dream began to come true when spring came this year, for as soon as the frost was out of the ground work was started on the first of the houses to be built in the Spring Memorial Gardens as residences for missionary families home on furlough. Announcement of this project was made as long ago as 1921. Funds for the first house were provided through the generosity of two sisters, Miss Mary G. Tyler and Mrs. George W. Mehaffey, who are building the house as a memorial to their mother, Mrs. Sally R. Tyler. A gift of $10,000 to build the second house, also as a memorial, was received recently. Hitherto construction has been postponed because of the high cost, but the need for such homes is so great that no further delay will be made.

Plans have been purchased from the Home Builders' Service Bureau of the "House Beautiful." The accompanying illustrations show the Colonial house (see front cover) to be built first, and give the floor plans. It is hoped to have this house at least ready for occupancy in September, while the second will be completed as soon thereafter as possible.

Spring Memorial Gardens comprise seven and one-half acres on Main Street, Northfield, between the Public Library and the Congregational church. They are near the public schools, and only three-quarters of a





mile from the campus of Northfield Seminary. As fast as funds are provided, other cottages will be built suitable for the occupancy of missionaries who are home on furlough or for a protracted stay. A nominal rental will be charged, sufficient merely to keep the houses in repair and insured. The cost of a cottage, meeting such a great need of missionary life, ranges from seven to fifteen thousand dollars, according to the size and type of construction.

Often the missionary's family constitutes a serious problem. Especially is this the case where the mission field does not provide suitable educational opportunities or healthful conditions, either physical or mental, in which young children can be reared. Frequently the mother of the family is compelled to come home to care for the child during the formative years of his education, and the choice of a location is one of serious importance.

The excellent elementary schools for young children, and the opportunities afforded by Mount Hermon for older boys and Northfield Seminary for older girls, provide exceptional facilities here. On the other hand, the presence of missionaries in Northfield makes a distinct spiritual contribution to the life of the community.

In this new enterprise begins a work which will surely prove a rich blessing to missionary workers and to the Northfield schools.

OF TEACHERS IN CHRISTIAN COLLEGES.

In the Dark Ages casuistry was highly developed. There were those who were past masters in moral acrobatics. Ingeniously it could be proved that black was white, and right was wrong. They emulated the spirit of evil as expressed by Milton in the words, "Evil, be thou my good!"

Casuistry has not entirely passed away. It must be a means of defence on the part of those who find themselves in an unethical position in using means assigned for a definite object to controvert that very purpose. What shall we say of Christian colleges retaining teachers on their staff whose whole influence is known to be anti-Christian? Most of the colleges in America were established by men and women of Christian faith, and maintained through the years in large proportion by Christian men and women. Christian communities have been the great propagandists of education. It is interesting to read the charters and examine the mottoes of institutions of learning in America, to appreciate the purpose for which they were founded. We may well ask how far they are now accomplishing the end for which they were established. In some instances there has been unquestionable diversion of trust funds.

A college or university is not built up alone by the value of its equipment or the amount of its vested funds. Its assets are of far greater value than these, and are to be found in the sacrificial devotion of those who have wrought, whether in administration or teaching, for the advancement of the welfare of youth, spiritually as well as intellectually. If in subsequent years others seek to tear down what has been built up, and the funds of an institution are made available for this purpose, surely the public must hold as moral defaulters those who are responsible. And surely a teacher accepting a salary from an institution established on a Christian foundation who seeks to undermine the faith of his students has himself a low ethical standard. He suffers from moral astigmatism, which makes him an unsafe guide for youth.

The time has come when Christian parents should speak out with no uncertain sound. If leaders in the educational world realize that Christian parents have got to be reckoned with in regard to those whom they appoint to positions of responsibility in teaching, there will be a different attitude taken on the part of some colleges, we believe, which are now attracting youth to their halls.

Funchal, Madeira.

Dear Mr. Moody,

I do need the **Record** much. Many thanks for it, and if you can continue, please do! I enjoy it and use it and lend it, and afterwards it goes in ships to the ends of the earth.

I have been working here over 48 years as a missionary. Please pray for us!

(Signed) Wm. Geo. Smart.

THE HONOR DUE TO MOTHERHOOD.

"HONOR . . . . THY MOTHER." Exodus 20. 12.

Rev. Lynn F. Ross.

Of all the numerous relationships which obtain between members of the human race, none is more sacred, more tender, than that of motherhood. In Isaiah 49. 15, "Can a woman forget her sucking child? . . . . Yea, they may forget, yet will not I forget thee," it is strongly implied that no love except that of God for his people is stronger than that of the mother for her child.

So general is this estimate of the beauty of motherhood that men have appointed a day in the glad season of spring as "Mother's Day," a time for the expression of our appreciation of the blessings accorded us through a mother's love and care. So important, from a moral point of view, is the duty of filial piety that God saw fit to include it as one of the Ten Commandments, the ten fundamental principles underlying all systems of jurisprudence known to the civilized peoples of the world. Let us separate the Fifth Commandment and take for our study the words "Honor thy mother," or the honor due to motherhood.

I. The Honor Due the Mother of Yesterday—Gratitude.

Each succeeding generation is the beneficiary of the care bestowed by the womanhood of the generation before it. God's plan is that every life shall be committed to the molding, training, directing influence of a mother, and it is true in large measure that "the hand which rocks the cradle rules the world." The debt of gratitude resulting from this fact is strikingly acknowledged in the annual celebration of a Mother's Day.

Her influence is written large on every page of history. You can never fully appreciate, never understand the life of a Moses except you take into account the life of a Jochebed. The life and character of the great judge and prophet Samuel is directly traceable to the consecration and self-denying devotion of his mother, Hannah. The same truth is abundantly illustrated in the lives of such men as Wesley, Livingstone, Paton and Cuyler, besides a great host, for even the roll call of whom time would fail us.

When we come to the pages of unwritten history, each of us recognizes that there is one, of lesser fame and dearer name, to whose tender care and ministry he owes whatever of good impulse marks his life. No other single influence meant so much in the development of his life as did the love and fidelity of a mother. It may be that in the days of thoughtless childhood he failed to realize what she was doing for him. Her faithful insistence that every duty be performed with diligence and care may have been sometimes annoying then. But today, looking back, he thanks her for her untiring effort to train him in habits of industry, and to impress upon him the principle of fidelity to every duty.

Mr. William J. Bryan is quoted as saying that the love of a father is not comparable to that of a mother, because, said Mr. Bryan, where the treasure is, there the heart will be also, and since the mother has invested her life and energy in the child, it becomes to her a priceless treasure and she loves it as no other can.

A mother's sphinx-like patience, her tireless energy, her undying love, all these elicit our wonder and our thanks as we view them from the estate of manhood or womanhood. Mending dolls' noses and sewing up balls would grow monotonous to any one else, but not to mother. Yet these were rather the simpler manifestations of her devotion; the real service was rendered in guiding our spiritual life, in showing by precept and example the way of faith, the path of life. So that to the dear mother of yesterday, whose sons and daughters are today what they are in faith and conduct largely because of what she was, we owe the highest honor, and we try to pay the debt in lives that express our unfailing gratitude to her.

The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name
More sacred than all other.

An infant when her love first came,
A man, I find it just the same:
Reverently I breathe her name,
The blessed name of mother.

II. The Honor Due the Mother of Today—Assistance.

But when we have rendered the loving

homage of a grateful heart to the mother of yesterday, we find that we are under an obligation to the mother of today. As a citizen of this land, as a beneficiary of a Christianized civilization, every man is bound to render every possible assistance to the mother of today, that he may make easier her task in rearing the child she has given to the world.

This task is, in many respects, more difficult than it was for the mother of yesterday: the mother of 1927 must face problems which her mother did not face, situations which her mother would have thought never could arise, influences which her mother did not know of. Numerous things antagonistic to the Christian home are abroad in the land. The sabbath is openly and aggressively attacked by great organized forces with practically unlimited financial support. Nationwide dissemination by the metropolitan press of scandalous tragedies reveals in suggestive manner to growing boys and girls the depths of depravity into which human lives may sink. Family altars are often displaced by the card table or some other amusement which has been condemned by various bodies of Christians. The Bible, the lamp of life to men, is attacked in many quarters by those who might be expected to defend its claims: in some cases those who stand in the sacred desk preach their doubts rather than their faith. If any one is not aware that the task of being a mother is more difficult than it once was in "the good old times," he has not properly interpreted the times wherein we live.

Truly, it is due the mother of today to do everything in one's power to make effective her earnest efforts for the proper training of her boy or girl. Whatever one may do in the matter of setting a proper example, by displaying the traits of a real Christian life, will be a definite aid in this direction. Whatever one may do toward the maintenance of the church and the school at their highest point of efficiency, or toward the magnifying of the Christian home, will make her task easier. Whatever may be done to close up places of bad or questionable character, whatever may be done to see that the sabbath is properly observed and that its holy hours are not desecrated by business and pleasure, whatever may be done to provide safe and helpful amusement and recreation for the six days of the week, on which these are lawful, all these will be helpful to the mother of today, in that they tend to create an atmosphere desirable for the symmetrical development of the growing child.

The true spirit, therefore, of honor for motherhood will require that we do all in our power to assist the mother of today.

III. The Honor Due the Mother of Tomorrow—Protection.

What then of the honor due the mother of tomorrow? It is certain that we owe a debt to those who must, in the nature of God's plan, be the mothers of tomorrow. This debt of honor can be discharged only by throwing around them the most effective protection possible.

A more beautiful sight would be hard to imagine than that of a young woman into whose arms of love God places the life of a helpless babe, that she may train the little one for him. But what an immense responsibility! As the world of today is the handiwork of the mothers of yesterday, as the world of tomorrow is in the hands of the mothers of today, just as certainly is the world of the day after tomorrow in the hands of the girls of today, who must be the mothers of tomorrow. How may we bring these to their responsibility best equipped to do their part in the best way?

In no way can this be done so effectively as by emphasizing purity in all life's relationships. It would be difficult to overdo this. The inspired admonition is, "Keep thyself pure," and the history of our race is the best commentary on the text.

You may have seen a suit of clothing offered for sale in the shops, with a card attached bearing the inscription, "Slightly soiled: greatly reduced in price!" Or you may have seen in the great dry goods stores the elegant gowns kept in glass cases, thus protecting them, while on the tables nearby, to be handled and tossed about by the endless lines of shoppers, are the shop-worn and abused garments. They too are greatly reduced in price. Their depreciation in value is in part due to the fact that they have been so freely handled by the throng.

If the beautiful gowns in the glass cases, which are worn for a season and then are cast into the heap of cast-off clothing, are

worthy of such care, what about the girls who are destined to be the mothers of tomorrow? Shall we allow them to depreciate in moral and spiritual value by being indiscriminately handled by the throng?

This protection which is the right of these is to be secured by the use of clean pictures, books, amusements. We may thus in a measure prepare the mothers of tomorrow for their high calling. We cannot ignore the obligation so to do.

These three debts, gratitude to the mother of yesterday, assistance to the mother of today, protection to the mother of tomorrow, may all be gathered up in a single word which pays all debts of a spiritual nature, and that word is love. Let us honor mother by our deep love for motherhood, which is one of the best gifts the Christian religion has brought to the world!

Is the mother, whom you thank for all the best in what you are, spared to you all these years? Thank God, and tell her of the high honor in which you hold her! Or has she been called to her reward? Then let your life before your fellows tell the world what she was! Remember, the world will pronounce its judgment on your mother as it sees her ideals reproduced in your life and walk. It has no other way of determining what things she stood for than the life you lead. In all you do, in all you say, in all you are, Honor thy mother!

—"Christian Observer."

THE PARABLE OF THE TEN VIRGINS.*

Rev. George A. Buttrick.

Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. Matthew 25. 1.

This parable is sufficient in itself to prove Jesus a true poet. You will not misunderstand that title as applied to him. We do not mean that he lived in a rose-petal land of sentimentalism. We mean, on the contrary, that his spirit was touched to the quick by the tenderness and tragedy of actual living, and that he could weave life—life as it is and as it ought to be,—into unforgetable parables.

To retell or expound this story is to turn its poetry into prose, but let the attempt be made!

Ten bridesmaids go forth, according to the Oriental custom, to meet the bridegroom to escort him to the home of his bride, or possibly to escort both bride and bridegroom to their new home. Each bridesmaid carries a staff, at whose top is a brazen bowl filled with cloth and oil to form a blazing torch. As they move along the road the lamps sway to the movement of their steps and send fantastic waves of light dancing across the night. When the bridegroom is long in coming, they decide to wait for him; and fixing each her staff in the soft earth, they are soon overcome with fatigue, and begin to nod drowsily.

At midnight a sudden cry is raised: "The bridegroom! The bridegroom." But five of the lamps are flickering! Five of those who were to join the festal procession fittingly arrayed discover their negligence. They have forgotten to bring oil to replenish the torch.

"Give us of your oil, for our lamps are going out," they say.

"Not so," comes the reply, "but go ye rather to them that sell, and buy for yourselves!"

Later they reach the marriage chamber, their lamps burning bright. They can hear the strains of harps, happy laughter, ... but the door is shut!

Another poet, humble follower of his Master Christ, has caught the poignancy, the reiterated pleading of that closing picture:

Late, late, so late! And dark the night, and chill.
Late, late, so late! But we can enter still.
Too late, too late! Ye cannot enter now.

No light had we: for that we do repent;
And learning this, the bridegroom will relent.
Too late, too late! Ye cannot enter now.

No light: so late, and dark and chill the night!
O let us in that we may find the light!
Too late, too late! Ye cannot enter now.

* Northfield General Conference, 1926.
Mr. Buttrick is a Presbyterian minister in New York City.

Have we not heard the bridegroom is so sweet?
O let us in, though late, to kiss his feet!
No, no, too late! Ye cannot enter now.

One rule in the interpretation of the parables of Jesus is that we are not to look for meanings in each tiny detail. Not long ago I was in the hall of a certain secret order and was told that every device in the decoration had its hidden significance. Many commentators have regarded this story as though it were constructed after that fashion. Each verse has been treated as an acrostic, each word as a symbol. The fact that there were "ten" virgins means this, the "lamp" stands for that, and the "oil" for something else. Such a method is surely mistaken. The mind of Jesus was not so dreary and mechanical. We need not run out analogies with finespun subtlety, but rather we are to allow the parable to lay upon us certain urgent and eternal pleas.

First, let us mark carefully that the kingdom of heaven is again described as a marriage feast, and Jesus himself as the bridegroom! He has come to woo and win the soul of humankind into his own joy.

Joy to the world, the Lord is come!
Let earth receive her king!

That was the message, a message to stagger the mind when we remember that Jesus spoke this parable probably on Wednesday of the last week of his life, and that he knew his fate. To himself he said, "Two days hence they will nail me to a cross. The time is at hand." To others he said, The kingdom of God is like the festal joy of a wedding."

In those last days his mind again and again reverted to that thought. "These things have I spoken unto you that my joy might be in you, and that your joy might be full"; "and your joy no man taketh from you." What could Jesus mean? That the pardon of sins which he came to preach and to grant was gladness, the gladness of an intolerable load rolled away? Yes. That the love of God breathed by the prayerful man as other men breathe the air is a dear delight? Yes. All this Jesus meant, but he meant more: he meant that life laid down sacrificially for others brings a deep content that passeth knowledge.

In one aspect his discipleship is the carrying of a cross. In another aspect that cross

Rev. George A. Buttrick of New York.

itself is the purchase price of joy unutterable. There is no crown of thorns so cruel as the crown which a man presses on his own brow when he buys the world at the cost of his soul's sanctity. There is no torture like the gratuitous torture of a conscience turning to rend itself. There is no spear driven into the side with so sharp a thrust as the spear of shame used by a man who has learned to loathe himself for his own darkness. But the life laid down, the spirit surrendered to God, is joy unspeakable. "Greater joy hath no man than this,"—others may have pleasure, the titillation of the senses, cheaply gained and cheaply gone,—"greater joy hath no man than this, that a man lay down his life for his friend"—and for his foe! The kingdom of heaven is like a wedding feast.

Lives Prepared and Expectant.

Next, let us notice that we are to look for his coming with lives prepared and expectant!

The whole message of the parable may be summed up in a sentence: "Watch therefore, having your loins girt about with truth, and your lamp well trimmed."

There was no lack of enthusiasm on the part of the five foolish bridesmaids: they went forth gladly with the others. To cast aside the figurative, they were all people in the church and all committed nominally to the way of Christ.

Nor was any blame attached to them in

regard to the "falling asleep." They "all" slept, the wise as well as the foolish.

Jesus does not demand strained attention for signs of his appearing, but rather a fixed intention of our spirits. We are not to act as might the wife of some fisherman: her husband out at sea, and she standing at the end of the dock, peering out night and day across the waves. If that wife is wise she will care for her cottage, mother her children, and every now and again she will glance through the open door for the sight of a sail. So in regard to the time of the coming of Jesus, it is not in human nature to maintain a fever of alert expectancy. We are caught in the routine of the daily task, and must do it faithfully, not torturing ourselves every moment with the question, "Is Jesus at hand?", but so living that the set of our soul is towards him, that the undertone of all our motives is the desire to do his will.

Then what is meant in the parable by the cry, "The bridegroom cometh"?

Says one commentator: "We are to live righteous lives that we may be ready to die righteous deaths." But surely that is not the meaning. These changeful, challenging days through which we are now living have a nobler purpose, we believe, than to prepare us for a moment of dying. The test of the moment of death is simpler than it seems. Very, very few people are terrified at the actual time of death's arrival. Then the nerves are mercifully slack, the flesh weary, and the spirit eager for release. No, life is more even than a preparation for whatever may lie beyond death. Life here and now, in our industry or our profession, our homes, friendships, and worship, has its high value. In the last resort, the only way to heaven is through heaven. If we cannot find some foretaste of heaven as we walk this earth, there is slight hope that we shall find it hereafter. Preparation for life both here and hereafter is the demand of the parable, not preparation for death.

Then is the coming of Jesus his second coming, so-called? It may be that, but not that alone, for if that were the meaning this parable has been mocking people for nineteen hundred years. Has this parable had no meaning for those who have lived these nineteen Christian centuries? Has it enjoined them to be ready merely for an event which has not happened? The early church firmly believed in the immediate physical return of Christ. The epistles are full of prophecies of his imminent arrival. But the fact is that Christ thus far has not returned. Whatever interpretation we may give to the difficult doctrine of the second coming, it is clear to all of us that Christ is constantly coming here and now, and that we cannot limit this teaching to the millennium.

If this parable has any meaning, it is the best we are to be prepared for, not the worst. But do you ever hear of anyone "preparing for the best"? To prepare for the worst is proverbial; to prepare for the best is almost unknown. Voices are raised on every hand bidding America prepare for war, but what of the deeper duty, that of preparing for peace? Why should we think that peace "falls like the gentle dew from heaven" without preparation? Some countries were not prepared for war twelve years ago, but no country was prepared for peace, as events have clearly proved. Many a man is prepared to meet a devil in the way who is not prepared to meet God. King Saul was prepared for battle with treacherous enemies, but not for the opportunity of kingship.

There is a character in a recent novel, a young man who was a champion boxer. He had philandered his way through life, so that when he met the girl whom he could have loved and who gave him all her love, fleshliness had become so much the habit of his thoughts that he could not keep even her image free from smirch. He was prepared to meet a thug on a dark night, but not to meet the deep rapture of a perfect affection.

Sometimes the days move in dull routine. We pursue our trade, carry on the home, write our letters, eat and sleep, work and play, and there is no hint of the coming of a king. Then suddenly the "midnight cry" is raised. The challenge comes when we least expect. The hours flash with eternal meaning. Then the question is this: Have we any oil for our lamps? What have we been doing in those routine hours? Have we any inward resource of character to meet the call of the unwonted circumstance?

"No man has more religion than he can command in an emergency."

If we lack that inward resource, others cannot transfer to us their grace. Someone has suggested that the reply of the wise virgins is unpardonably smug: "No, ... but go ye rather to them that sell, and buy for yourselves." The answer is not smug: it is inevitable.

Imagine a flippant woman caught in a great misfortune! She has been flippant all her days, her religion a fitful gleam rather than a steady glow. Another woman goes to comfort her, a woman who knows the secret place of prayer, whose soul fiber has been strengthened by sacrificial deeds.

The flippant woman says to her:

"O give me your confidence in Christ! Give me your simple faith! Give me your quiet strength!"

Can character be transferred for the asking? Can it? What answer can the saintly woman make except to say in sorrow:

"No, you must go where character is sold at the price of prayer and love! You must buy for yourself."

For there is an awful individuality about the soul. "You must buy for yourself."

Or imagine a man become suddenly wealthy! The question is: Can he stand it? He may be prepared for poverty, but is he prepared for wealth? When the challenge sounds he cannot on the instant borrow another man's integrity, another man's realization that money is a trust and not a possession, another man's generous heart. "Nay, buy for yourselves!"

Any kind of a prior life seems to suffice for the drowsy periods, the seasons when we are only half awake to the urgent meaning of our days, but any kind of prior life is not enough for the hour of the "midnight cry," the challenge of the unusual. Then the question becomes real: Have I oil in my lamp of character? Have I any inward resource? Have I left any room in my frantic pursuit for the quietness of meditation, so that I can think out what is wealth and what is poverty, what is pleasure and what is joy, what is loss and what is gain? Have I read my Bible until its immemorial insights have become my second nature? Have I looked on the picture of Jesus until he is stamped on the retina of my eyes and I instinctively see all things through him? Have I steadfastly given a portion of my time to some work done in his name, so that through the doing of his will I have learned of the doctrine (since doing is the only ultimate way to learn)? Have I given myself resolutely to the simple way of prayer?

In the Yosemite National Park there is still maintained an Indian custom whereby two or three members of the tribe kindle a fire high up the mountain side on the edge of a precipice. At a given hour of the late evening the villagers below cry, "Let the fire fall!," and the Indians on the height answer, "All's well!," and push the blazing embers over the edge so that the flame falls near the village down below. If the villagers should be dancing or bargaining and they forget to cry, "Let the fire fall!," no splendor rains down upon them.

Have I given myself resolutely, night and day, to the simple practice of prayer? Has the splendid fire of heavenly altars fallen on me? These questions do not seem to matter in the drowsy seasons, but when Christ draws near in some sorrow or joy, some temptation or opportunity, then these questions matter. Then in confusion of soul we cry, "Our lamps are going out!"—and then we find that we cannot borrow from somebody else's soul.

The Shut Door.

"And the door was shut." What does that mean? Just what it says! There is an end of opportunity. There has been for each of us in this audience an end to innumerable opportunities. We cannot reach back our hands through the years and recapture that midnight hour when the king came and we were unready. It is not in the nature of things.

> Have we not heard the bridegroom is so sweet?
> O let us in, though late, to kiss his feet!
> No, no, too late! Ye cannot enter now.

But in the mercy of God, though the past is written and though our tears cannot wash out any word of it, the future is ours. And in the mercy of God the king comes often on his way. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh! Watch, having your loins girt about with truth, and your lamp well trimmed!" Watch therefore!

THE CHRISTIAN CONCEPTION OF GOD.*

Rev. Henry Sloane Coffin, D. D.

He that hath seen me hath seen the Father. John 14. 9.

For my Father is greater than I. John 14. 28.

Let me begin by suggesting a presumptuous question! If it were in our power to choose the God whom we would like to see in control of this universe, what sort of a God would we choose? Would we not select one who was as good as the best life we have ever known, and one who had sufficient resources to bring his good will for the world to pass?

In that conversation which our Lord had in the intimacy of the Upper Room with his disciples, he said two things concerning the God in whom he believed, the Father whom he revealed. The first was, "He that hath seen me hath seen the Father." There is a God as good as the best the world has ever seen. Then, a few moments later, he said, "My Father is greater than I." Let us look at those two texts a moment together!

"He that hath seen me hath seen the Father." What an astounding statement that is! Here is a man to all outward appearances like ourselves, seated at supper table, looking into the faces of his friends. The night is round about them in the city of Jerusalem. And he ventures to say as he looks into their faces:

"He that hath seen me hath seen the God in whom and through whom and unto whom are all things."

Could there be a more astounding statement? What did he mean by it?

Let me borrow a metaphor from that hymn of Faber's we have just sung,—the sea! The Atlantic runs an arm up into our New England coast and forms a bay. You build a home beside it, and bring your children up there. You look out over its waters at every hour of the day, in the witchery of the early morning, in the blaze of noonday, in the soft glow of sunset, and under the stars. You explore every nook and cranny of that bay. You fish in it, you crab in it, you swim in it. It is your familiar bay. You know all about it. Yet you are well aware, as you watch it, that its waters are one with the waters of the great deep outside, salt like the salt of the Atlantic, and that they rise and fall in rhythm with the ebb and flow of the vast deep.

Isn't it so in the life of Jesus Christ? Here is a man at our side, bone of our bone, flesh of our flesh, mind of our mind, conscience of our conscience, made in all points like unto his brethren; yet those with an eye for the divine, those with ears to hear and hearts to perceive, say, "There is God!"

"He that hath seen me hath seen the Father." The first great fundamental Christian assertion concerning God is that he is like Jesus Christ. That is a statement which most evangelical Christians assent to, but seldom carry out logically.

See what it means! If you believe that in Jesus Christ dwelleth the fulness of the Godhead, and not just a fraction, if you believe that God is entirely like, truly like, Jesus Christ, then you can never make any assertion concerning God which is incongruous with Jesus of Nazareth. You can never talk of God as pardoning in any other way than Jesus forgave. You can never talk of God as electing in any other way than Jesus chose. You can never talk of God as punishing in any other way than Jesus punished. You cannot have anything in your conception of God which is out of line with and inharmonious with the disclosure of Jesus' life.

That is the foundation of our evangelical Christianity. And if we make that supreme assertion, then it seems to me there are two things which follow concerning our thought of God which are often forgotten.

That first thought is that in a world like ours God is a struggler.

Look around! Does this world suit him? Do the industrial arrangements of our world please him? Is the international situation after the heart of Jesus Christ, or are the interracial relations such as to mirror the conscience of him who gave himself for all at Calvary? No, in a world like ours God

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* Northfield General Conference, 1926.

Dr. Coffin is president of Union Theological Seminary, New York.

is a struggler. He is not sitting off at ease, but, as Jesus himself put it, "My Father worketh even until now."

That was one of the rediscoveries of the last generation. Take those two most popular poets, Tennyson and Browning! Tennyson said:

> Ere earth gain her heavenly best,
> A God must mingle in the game.

Browning put it:

> His hand is still engaged upon his world.

It is not finished yet. God is struggling. And if a struggler, then God needs co-laborers. He is calling to you and me to rise and bear part with him in creating a new earth wherein dwell justice and good will and brotherhood.

The other thing of which I think we may be perfectly sure is that in a world like ours God is a sufferer. He is not one who sits off at ease while the world goes on through its tragedy and its anguish.

One of our men of letters wrote not long ago:

"If I were God the woes of the world would break my heart."

Well, if God be like Jesus Christ and we look at Calvary, we can answer, "They do."

What is more, our scientific interpretation of life today gives an insight into what suffering must be in the divine. Scientists tell us that the higher you go in the scale of life the more capacity for pain you discover. An oyster suffers a little: it has a single nerve. A bird suffers more. She will flutter for some hours about a tree when her nest has been robbed. A dog will suffer yet more acutely if her puppies are taken from her. She will seek for several days, looking for them around the house or barn. What shall we say when we come up to human life? How long will a mother remember the touch of baby hands that once were around her neck when those hands have been stilled forever in death? This old Bible would put us beside a woman under such circumstances and ask the question again, "Can a woman forget her sucking child that she should not have compassion upon the son of her womb?" and answer "Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palm of my hands," speaking of a city, with all its tangled and snarled human life. That is God, with infinite capacity for pain. "The heart of the Eternal is most wonderfully kind."

"Greater Than I."

Now we are ready for the second text, that second statement concerning God, which many of us, as we read the 14th chapter of St. John, simply slip over: "My Father is greater than I." What does that mean?

Let me go back to the metaphor with which I began, the bay and the ocean! We said that the bay contained the ocean so far as the ocean can get into the bay, that the waters of the bay are identical with the waters of the great deep outside: yet we know that the bay and the ocean are not the same. There is the harbor mouth, and you look out across the bay and see that vast sweep of waters as far as the eye can see. You think of that vast ocean linking continents together. You think of its unplumbed depths. There is something of infinity there that transcends any possibility in you to grasp.

Is not there something like that in what our Lord had to say concerning the Father? May I put it this way, that Jesus Christ defines for us what God is, but he does not confine our thought of God? Our thought of God is not confined to himself.

In every contact that our minds have with truth, whether that truth is in the realm of science or some other realm, we may have a vital present contact with God, who is himself truth. So whenever we have contact with beauty. Look out upon this superb valley of the Connecticut! One of our American poets said:

> A touch of an eternal presence thrills
> The fringes of the sunsets and the hills.

That is God. And what of music? Is there not something in music above the intellectual content of the words? Carlyle says, somewhere, that music leads us to the verge of the infinite, and lets us gaze upon it.

Shelley, the poet, denied God. He was put out of the University of Oxford for atheism. He blasphemed any God that the people of his generation believed in. Yet Shelley in his poems speaks of his devotion to "that beauty which penetrates and clasps and fills the world, scarce visible for extreme loveliness." Is not that God, in

whom we live and move and have our being, and was he not erecting an altar to the "unknown God," such as St. Paul found upon Mars' Hill?

Or goodness. We often come in contact with goodness in those who make no religious profession whatsoever. What shall we say of it? Shall we not say that God is there, though they know it not? Have you not often been rebuked by the superior integrity or justness or kindliness of some man who did not share your religious faith? We will not say that God is not in these lives.

"My Father is greater than I," through every touch of truth, through every glimpse of loveliness, through every gleam of goodness. His Father and our Father comes and makes his personal appeal to us. That is what our God is like, and I think we do ill if we confine God, as Jesus would not have us confine him, simply to that one historical life.

Do you remember the book that many of us were reading ten years ago, "The Student in Arms"? I do not know whether the author is giving his own experience, or somebody else's, of his discovery or recovery of God. He said that his religion had been a quixotic following of Christ along various ventures of kindliness and brotherhood and justice, and then he led a charge, and was shot, and left too far out for the stretcher-bearers to get him. He lay there alone. The day waned, and night came on. The stars appeared, and in his agony, suffering from his wounds, he looked up at the stars, which seemed so pitiless and so uncomprehending. Finally he said, "There is more in me than there is in you! I can feel, I can suffer." Then, suddenly, there came to him the thought, "What if that in me which feels so acutely and suffers so intensely be also in them, be in everything?" And he found himself murmuring "God,—God," and the words of that ancient scripture, "Underneath are the everlasting arms."

Like Christ, and greater. "He that hath seen me hath seen the Father." "My Father is greater than I."

Is There Such a God?

Well, now, is there really such a God? I have spoken along lines like this in various audiences, and I find that today the greatest difficulty, at least among our thinking people in the colleges, is just that: Is God a thought which has been evolved by the ethical struggles of mankind, the ideal of humanity, or is there really, objectively, a God to whom this thought of ours corresponds?

I remember speaking in a small town in the interior of China ten years ago. At the close of the address questions were solicited, and through the interpreter came this question: How does the lecturer of the afternoon know that the God about whom he is speaking is a real being, and not just a notion at the back of his head?

Do you know that you and I exist for each other at this moment only as notions at the back of each other's head? That is the only way we can exist for each other. You say you see me, and as I look out upon this congregation I say I see you. As a matter of fact, what we see is a tiny image, a fraction of an inch in dimensions, which the light waves take and refract upon the retina of our eyes. That is what we see. But through these tiny bits of images all life's commerce is carried on. Through them we do business. Through them we form our friendships. Through them we fall in love. What has come to you through that little bit of an image is to you the evidence of the reality of the person with whom you think yourself in contact. If through the years, through this image, a wealth of friendship has come to you, you do not question the reality of its existence.

There is precisely the same thing in man's relations with the invisible, with God. Think of the religious instinct in man, planted there by his creator! He has groped after him, if haply he may feel after him and find him, as St. Paul put it.

Think of the varied images of the invisible with whom men thought they had to do, varied images that men have formed, some of them grim, some of them grotesque, some of them pathetic, some of them infinitely appealing! There has been a struggle for existence and a survival of the fittest in men's images of God. That struggle is going on today on every foreign field where the Christian image of God is pitted against some other. It is going on in our own life. It is going on in the world's commerce, in international rela-

tions, where some lower conception of the ideal is pitted against the Christian conception.

The New Testament says that Jesus is the image of the invisible God. If through that image as you kneel in prayer, if through that Christ-image of God as you cast yourself upon the invisible for strength, for guidance, for comfort, there comes to you a wealth of spiritual reinforcement, you do not question the reality of him with whom you have to do. He is as real to you, as actual, as your dearest friend, as the life that is the comrade of your life.

Yet I presume that even in the lives of the most stalwart believers there come moments of doubt. Martin Luther said, "At times I believe, and at times I doubt."

A young fellow said to me in a college some years ago: "At times I am sure, but at other times I am awful wobbly."

What are you to do when these "awful wobbly" times come? Well, remember they are not abnormal, that the greatest saints have experienced them! Augustine said, "When I strove to cast myself upon thee, thou wast not something solid or stable!"

Whatever you may make of it,—and I would not undertake to fathom it,—it is a comfort to think that it came from Christ's lips, that cry upon the cross, "My God, my God, why hast thou forsaken me?"

What are you to do? Why, you are to fall back upon the experience of the devout of all the ages! This religious contact, this knowledge of the invisible, is not some private possession of yours and mine. It has been the possession of ten thousand times ten thousand. Have they all been deceived? Are we all dupes together?

Ten years ago when I was in the Far East, I spent some weeks in Japan, nearly all the time within sight of Fujiyama, that great snow-capped mountain that rears its head ten thousand and more feet to the sky, right up from the sea level. It so happened that I never had a glimpse of Fujiyama. We were there in the rainy season, and the days were muggy and cloudy, with frequent showers. I went from one place to another where I saw little inns that boasted of their view of Fujiyama. I saw the view stamped upon vases and teacups and other things. Fujiyama everywhere, but I never saw it. I could not believe that the whole nation of people had been collectively deceived, that there was no mountain there, that this thing that had stamped itself upon their entire esthetic life and their artistic life was non-existent.

It so happened that on our way home, one heavenly morning in October, we looked out from the railroad train, and there was this gorgeous snow-crowned peak in all its sublimity, outlined against the blue sky. It was there. It had been there all along.

When for you the vision of the divine fades, and you cannot be entirely, vividly sure of the living God, fall back upon the collective experience of the race! Think of the experience enshrined here in this Book! One says, "The Lord is my light and my salvation." Think of the phrases, "I am thy shield and exceeding great reward," "the Father of tender mercies," "the God of all comfort." Think of what these thousands through their stress and strain looked for and found in him! Were they all dupes?

Do not confine yourself to the Bible! Think of the men and women you have known! What is more, think of the moral life round about us! What are our standards of right and wrong, whether we live up to them or not? What are our ideals, our national ideals, our civic ideals? What meaning have they if there be no eternal right, no eternal love to which they correspond? Then wait! If you have normal eyesight the period of doubt will pass. The clouds will part, and the face of him who is love will shine forth in all his fulness.

We have been talking about God, the living God. That is always a presumptuous thing for mortal men to talk about. We have tried to get at the heart of the message of Jesus Christ, and say that God is like him, and greater. Fellow-Christians, if we really believe in such a God,—not simply talk about him here and sing about him,—if we really believe in such a God, what does he mean to us? What do we mean to him?

If he is like Christ, go back to that Upper Room now, and think of them sitting around the table, and think of Christ turning to them and saying, "Ye are my friends," and remember that in a few hours he was to offer himself in sacrifice, and in a few days

or weeks at the outside to commit his entire cause to their keeping! He had nobody else to trust his whole enterprise to, but just those men around that table.

God is like that, really like that. How much he counts on you and me! What does he get from us in sympathy, in understanding, in reliability?

The story is told of the composer, Grieg. He had taken one of Ibsen's poems and set it to music, and he invited Ibsen to come and hear it. Grieg sat down before the piano and played. At the conclusion of the rendering, Ibsen got up and walked over to the piano and took Grieg by the hand and said just one word:

"Understood!"

Here is the Father of our Lord Jesus Christ. His Spirit is here today, speaking to each one of us. Are we attentive? Are we responsive? Can he say of you and me as we go out from a place like this to take up life's work, to translate the poetry of his thought into the music of life in home and business, in our civic relations, can he say, "Understood"?

SOILED FEET IN THE MASTER'S HANDS.*

JOHN 13. 1-10.

Rev. J. C. Massee, D. D.

The self-consciousness of Jesus of Nazareth was the self-consciousness of deity. I am not prepared to discuss the time when Jesus began first to exercise a personal consciousness of his nature and his mission. I have believed that that realization was clear from the beginning of his self-consciousness. Certain it is that there is no Scriptural evidence of any time, occasion, or event in which he is involved wherein he is not manifestly conscious of his deity.

The things Jesus knew he knew from internal evidence. Certainly there was a knowledge which proceeded not from the sources by which men usually acquire knowledge or obtain information. Rather it sprang full, clear, and certain from within himself, leaving him with absolute certitude of the truth and absolute consciousness of his knowledge of the truth. At various times and on various occasions he asserted this internal intuitive self-conscious knowledge, or had it asserted of him. In John 2.24 it is recorded: "But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that anyone should bear witness concerning man: for he himself knew what was in man." That was not the knowledge acquired by contact with man in the places where such knowledge is usually acquired. His had been a sheltered and secluded life in a small village in the hill country of Galilee. He had no acquaintance with man as revealed in the marts of trade, or in the forum of political debate, or in the arena of public agitation. He had had no occasion to learn man's trickery, infidelity, instability, by actual experience in those social, political, economic or forensic conflicts which make the social agitator, the political leader, the capitalist, or the lecturer wise with an economic and untrustful knowledge of his fellows. His was a larger kind of knowledge, all-seeing, all-discerning, self-revealing.

So, from the beginning he knew that Judas, one of the Twelve, was a devil and would betray him. Always he seems to have known the will of God for himself and for his fellows. And knowing it, he asserted it and obeyed it. He had an unworldly discernment of the truth, so that in the knowledge of his Father's will and in the knowledge of truth he frequently set aside with great deliberation the worldly-wise counsel of his friends and loved ones, ignored the opposition of religious leaders, and pursued the way of righteousness secure in his self-revealing knowledge. So remarkable was this intuition that his critics asked:

"Whence knoweth this man these things? He has had no training in the schools. He has not learned from the ordinary sources of human knowledge. How does he know?"

Also he had a constant consciousness of unity with God, and at the end of his earthly career it is recorded that he knew that his

*Northfield General Conference, 1926.

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hour had come. How often had he evaded issues, or refused them, because he knew that his hour had not come! And now again is declared this conscious knowledge of his deity in a threefold direction.

There is, first of all,

THE CONSCIOUSNESS OF AUTHORITY.

"And during supper, ... Jesus, knowing that the Father had given all things into his hands."

Surely that is the knowledge not alone of divine commission, but a knowledge proceeding from a divine nature as well. It will be recalled that he voices the same claim in Matthew 28. 18, when approaching the disciples on the mount in Galilee he hails them with the proclamation, "All authority hath been given unto me in heaven and on earth." There, in Matthew's statement, the claim of this authority is a premise for the Great Commission: because "all authority hath been given to me, go ye therefore and make disciples of all nations!" Here, in John's statement, the authority is given as a premise for his own action. All authority was his, therefore his disciples must go upon their worldwide mission. But predicating their obedience to his authority is his own obedience to that authority.

We need only a careful consideration of these two statements to indicate the spirit which the missionary must take to his task, for we must ever remember that this authority embodied in the person of Jesus is the premise upon which action is predicated. Because "the Father hath delivered all things into his hands," therefore he washes the disciples' feet. Because all authority is delivered to him, therefore his disciples must go and make disciples. Here is unprecedented action based upon unprecedented authority.

I am constrained to believe that much of the power which has departed from the ministers of Christ has been lost in their failure to realize the ambassadorial authority with which they are commissioned. The minister should always speak in the realization that he is an ambassador on behalf of Christ, a minister plenipotentiary, exercising authority on behalf of Christ (2 Corinthians 5. 20). Such as do so speak, have great power.

It is said that once in the city where the famous minister Dr. John Hall was pastor there was a serious congestion of traffic at a certain dangerous crossing. People on the sidewalk were thrown into panic when they discovered an old cripple woman likely to be run down in the midst of the confused and confusing traffic of the street. While others looked on in horror, Dr. Hall, who was passing at the moment, stepped out into the street, and by the sheer force of his personality, with uplifted hand, commanded and obtained the stoppage of all traffic. Then exercising the authority proceeding from his own great personality, he gave his arm to the confused cripple and brought her safely through the dangers to the security of the sidewalk. Then the traffic flowed on.

Dr. J. C. Massee of Boston.

The minister of Christ is always at some crowded corner of life where confused and crippled souls are likely to be run down and crushed by the flowing streams of self-interest that disregard the helpless and the hurt. Why should he not always dare to stand with uplifted hand in the name of the living God to stop the traffic of commerce, the drift of custom, the flow of tradition, the swamping efforts of science, in the interest of souls, and command all the earth to stand still at the word of high heaven, till the poor, the lame, the blind, the halt, leaning upon the strong arm of the Son of God, find their way through to safety and to security? There was that in Jesus. There is that in Christ.

The Consciousness of Origin.

But there was another knowledge that belonged to him, in addition to the knowledge of the "all things" delivered to him of the Father: Knowing that "he came forth from God."

Here is no exalted man, here is no new-rich, suddenly great in the exercise of the authority that proceeds from great possessions. Here is no upstart fighting for place, preference and precedence. Here is One secure in the knowledge of his spiritual aristocracy, knowing that he came forth from the Father and was about to return to the Father.

Here, then, was the consciousness of a divine relationship that lifted any service to man to the dignity of a royal act. His action is always at once the courtesy of heaven in expression. The deity in him glorified the man to whom he rendered service, and glorified the service he rendered. He stood in that relation to the world of men suggested in a legend of Alexander the Great. It is said that the world conqueror once made a magnificent, munificent gift to one of the humbler officers of his legion. In deep, solemn obeisance the officer disclaimed his worthiness to receive so great a gift. Sternly Alexander bade him rise, saying:

"I would have you know that though you may not be worthy to receive, Alexander is worthy to give!"

So any action performed by the Lord Jesus is an action worthy of the God of heaven, and this knowledge expresses the character of that supreme and sovereign authority that exalts the action by the actor, and sanctifies the service of the served because of the server.

That spiritual aristocracy, that confidence of spiritual superiority, is always evident in the actions as well as in the teachings of the Lord Jesus. More than any other one thing it lends dignity and character to the things he says and does.

In that fact there is far more than a hint of an argument requiring the new birth of every ambassador of Christ, for no man can be such an ambassador until he has come to the consciousness of a spiritual superiority to those whom he must serve in the name and the interest of the king of heaven. He must have an experience beyond others, a relationship to which they have not yet come, but to which he invites them. He must have a consciousness of authority proceeding out of a regenerating experience and its attendant knowledge against which there can be no gainsaying.

The Consciousness of Destiny.

"Knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God."

Self-conscious knowledge is now complete. The consciousness of authority, supported by the consciousness of spiritual origin, is finally reinforced in the self-consciousness of an ultimate spiritual destiny that delivers him forever and fully from the ordinary necessities and limitations of human life. In the consciousness of the ultimate destiny of his life, what mattered present circumstances? How could he possibly be affected within himself by the conditions surrounding him, the forces opposing him, or the treatment accorded him?

It was my privilege a while ago to talk to a young man who with his wife was living under most difficult circumstances, suffering many hardships, enduring many trials. During the course of our conversation he evidently apprehended something of the wonder that was in my own mind that they could be willing to bear such hardships, for he suddenly said to me:

"Of course, we are having it hard now, but we care nothing for that in view of the prospects!"

Ah, yes! Circumstances, conditions, labors were hard, but out of these circumstances, conditions and labors he was counting upon and expecting to gain a fortune which would deliver him not alone from his present limitations, but deliver into his hands the power to live where and as he would, and to exercise all his tastes in the direction of culture and travel now forbidden their proper exercise.

Without doubt you have in this statement, "Knowing that he goeth unto God," an explanation of how Christ dealt with criticism, opposition, contumely, even death itself. This without doubt furnishes a correct interpretation of that passage in Isaiah so pregnant with meaning concerning the life habits of the Messiah. "Who is blind, but

my servant? or deaf, as my messenger that I send? Who is blind as he that is at peace with me, and blind as Jehovah's servant? Thou seest many things, but thou observest not; his ears are open, but he heareth not." That is to say, knowing his heavenly origin, and destiny, the Son of God passes through the world with its fortuitous circumstances, blind to the things about him and deaf to the voices, while directly and vitally alert to the heavenly vision and voice of the Father. The things that transpired about him were but incidents of a journey whose end was assured. Ah, who would mind the journey since the way leads home? Thus Paul was enabled to say, "None of these things move me." What things? Well, the things which the Father had delivered into the hands of the Son: the "all things" that seem to be so much beyond us, but are really ours because we are Christ's, and Christ is God's.

Now in the light of these considerations we may properly interpret the intensely interesting foot-washing story.

Jesus Washes the Disciples' Feet.

One who sees a ritual of service here utterly misses the symbolic lesson of the story. Jesus is getting attention. He is getting attention for the truth in action, for the kingdom of heaven, for deity in service. It will not be difficult to find and apply the lessons he designed in this striking incident.

First, then, we have here a marvelous display of humility without humiliation.

Here is service without shame. Here is the self-expression of that mighty One who said, "He who is greatest among you shall be the servant of all." Mark you, he did not mean that his service should wear a name which etymologically indicates service, but practically and in reality was but a mark of dignity, preference and precedence, as for instance our title, minister. He laid aside his garments and served in menial capacity in order to the more fully accentuate the fact of his deity, as in the act of his service. It took God to do what he did. Yet I have seen a minister refuse to lower a window upon request in a public service lest his dignity be compromised, the while requiring a deacon to do it.

Serving with humility but refusing to find in service any humiliation, the child of God carries always the sentence of death in himself. No one can put anything over on him. A proper relation to God in Christ forever settles questions of position, precedence and privilege, so that he lives in conscious superiority to circumstance, beyond the reach of taunts, sneers and persecutions.

The Master may design circumstances provocative of humility for his disciples. It is my profound conviction that he never willingly humiliates them.

Perhaps no more striking illustration of what I would say has been recorded in the annals of American life than the reported experience of President Lincoln with General McClellan. At a crucial hour of the war the president left the White House and went to the home of General McClellan for a night interview. The general was out when the president arrived with a member of his cabinet. They sat in the parlor waiting the general's return. When he did come finally into the house, he passed the parlor door, looked in, and proceeded on his way to his room. The president and his companion waited for half an hour. Then they called a servant and sent him to advise the general of the president's presence. The servant returned with the simple statement that the general had retired, and could not get up again.

Mr. Lincoln and his companion left the house. His companion, in great indignation, said:

"Mr. President, I should immediately displace that man! He deserves nothing else. You cannot afford to suffer such indignity at the hands of any officer under your appointment."

To which Mr. Lincoln replied: "I would hold George McClellan's horse in the street for him if that would win the war."

One cannot wonder that out of the heartbreak and tragedy of those broken years, though Lincoln's life was poured out like the fragrant ointment of the broken alabaster box upon the feet of the Master, he has emerged into a deathless immortality of fame and affection.

I have a friend who relates that during the public funeral of Edward the Seventh of England he stood in the crowd in Trafalgar Square. Near the stand erected for the accommodation of members of the royal

family and their friends, the mightiest in the land were seated at points of vantage. Near him stood a small, poor old woman, peeping here and there through the crowd, trying in vain to see the cortège as it moved forward. He said he had watched her with much of interest for several minutes when his attention was attracted to one of the royal seats. A young woman had risen, passed out from her seat to the aisle leading down to the ground. She was remonstrated with by a guard, but she came down the steps, crossed over to the old woman, took her by the arm, led her back to the steps, and sent her up to sit in her place while she took the poor old incompetent's place in the crowd.

Only an aristocrat could have done that! So only the Son of God, or one whom he had lifted into a divine relationship, could render the character of service which he offered to those disciples with the dusty feet when he laid aside his garments, took a towel, girded himself, and washed their feet. Here is a relation to God that lifts life out of its ego-centric and geo-centric limitations to the illimitable liberties of a theo-centric control!

There is, therefore, no service anywhere in the world rendered in the name of Christ to a needy fellow man which can be beneath the dignity of a child of God.

Nothing to be Added.

The final lesson here is that nothing is to be added to what Jesus has done.

Peter at first refused the washing by Jesus. Then, being warned that if he were not washed he would have no part with the Master, he sought to go beyond the washing of his feet, saying:

"Lord, not my feet only, but also my hands and my head!"

It was then that Jesus said: "He that is bathed needs not to wash" (margin, R. V.). He that is regenerated needs to add no work of spiritual supererogation to that work of the Master. You will not need to add law to the gospel. Jesus having bathed you, nothing more is needed. Till that is accomplished nothing has been done, no matter what you think has transpired. Not good intentions, not holy emotions, not high resolves, not heavenly visions themselves can take the place of that bathing of the Master. "If I wash thee not thou hast no part with me. He that is bathed needs not to wash." There is nothing you can do for yourself till the Master has bathed you with the washing of regeneration. There is nothing you need do for yourself when once the Master has accomplished his washing of regeneration.

Ah, what a cleansing comes in him. How completely satisfying is his gospel in its efficacy!

I do not often find myself glorying in things that men say or write to me about my ministry, but I will glory in this word. A man sometime ago wrote me saying:

"When I am in your city I attend your church. I often hear you preach, and always I go away feeling as if I had had a bath."

Thank God for that gospel whose efficacy is to make a man feel that he has had a bath!

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—VII.*

Rev. James Moffatt, D. D.

Love and Faith.

I pass on next to the relation of faith and love, which is the second most common correlation in St. Paul's epistles.

Faith, in Paul's theology, is used negatively. It is always put against works. The thought is that religion does not depend upon our achievements. The theology of works against which Paul labored in argument and controversy came to this, that according to Jewish ethic a man could work away at his own life and produce a pretty good record, and then bring it before God for approval. Paul's teaching was that the way to begin is to have life submitted to God. It is not what you and I can do by way of merit and achievement, but by surrender to

* Northfield General Conference, 1926. To ministers. Not revised by Dr. Moffatt.

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God in faith. That is what is at the center and heart of all Christian love and conduct, and that is faith, said Paul. It means love, because the God who remolds our life, the God in whom we trust for forgiveness, is a God of love, and therefore that faith that responds to God, who thus forgives us, must be a faith which includes love, a trust that issues in the same spirit of affection and unselfishness.

One of the most agreeable words of Paul in that connection is in 1 Thessalonians 5. 8, where we have faith and love put side by side. St. Paul says: "Be sober, putting on the breastplate of faith and love!" In the old Roman armor the breastplate covered the heart. The breastplate of faith and love, notice, is not a defence for love and faith. In the medieval tradition, which survives still in our country, one of the official titles of the king is "Defender of the Faith." But the New Testament had it that you cannot defend faith and love by anything external to them. The way to defend faith and love is to use them.

Faith and love may seem to us, and they seemed no doubt to Paul's churches, as fragile things which needed to be protected. You have faith in your fellow man, but you go out to a world where your illusions are often broken. You have love for your fellow men, and you soon discover that the world is not a place of charity or brotherliness, that there is cruelty and selfishness rampant. Faith and love may seem to us to be just like air bubbles that will shatter upon the first touch of reality. Paul's claim is that they are not so. Faith and love are themselves the protection of life. The one way to keep the Christian life safe is to use faith and love, in spite of disconcerting experiences. Practice them, Paul says. Put them into action, putting on the breastplate of faith and love!

The way to lose faith and love is to let them alone, to manage life upon other grounds and with other powers than those. Those who use faith and love, who deliberately and heroically meet life with belief in their fellow men and with a genuine love to their fellow men, in the sense that we have before explained, these people discover that this love and faith last, they do not get shattered, they survive and are strong and are the safeguard of the Christian life in our contact with one another.

The next point is in Galatians 5. 6, where Paul, summing up these sayings of Christian faith, declares that the only thing that counts is faith working by love:

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."

That is Christian faith operating, you see, in the spirit of love. And that comes to a height in the famous passage at the end of 1 Corinthians 13, where we read that faith, hope and love, these three exist, but the greatest of them is love. Why? Well, to deal with the faults of others, which is a great part of Christian love, is one of the most trying and difficult tests of Christianity. An ethical writer of our own day declares that part of our private ritual should be to devote a quarter of an hour every day to thinking about the good qualities of our friends, because we so often meet the lesser qualities in ordinary life. Think about the good qualities of your friends when they try you by disagreeing with you, or by opposing you!

It is hard to be patient sometimes, to put down self-love, to be patient with stupid and slow and unsteady characters. It is hard to extend generous feeling beyond the circle of those who are kind to ourselves. But that is the demand of the Lord upon his followers. And, says Paul, this demand is greater than faith because you can have faith without love, but you cannot have love without faith.

"I might have all faith so as to remove mountains," says Paul, "but if I have not love, I do not do anything." The strong effect of faith may render some people indifferent to the needs and weaknesses of their fellows. An active Christian belief, a really orthodox zeal for the faith, is now and then rather inconsiderate, regardless of other people and apt to be censorious.

Love is greater than hope, because you can have hope without love, but you cannot have love without hope. There is such a thing as selfish hope, hope that is a private idea, that looks forward to individual gratification.

Faith, hope and love, but the greatest, because the most inclusive of all the three, is love.

1 Corinthians 13.

That leads us naturally to look at the well-worn 13th chapter of 1st Corinthians, the great hymn of love.

We do not parse a lyric except in school books, and I suppose that is why school books are often so deadly dull. The spirit and beauty of a lyric have to be caught. This great passage upon Christian love is a lyric, a real hymn of praise, only it is not a collection of fine-sounding words which Paul has thrown together without thought. The apostle has got some plain lines to take, and in this magnificent passage he is not speaking at random, although we often read or listen to the great passage without attaching much meaning to his phrases.

The introduction is quite easy to understand. Paul begins by saying that if you have not got love the great qualifications to Christianity are lost. You may have eloquence, but if you have not got love you are just a noisy gong and a clanging cymbal. You may have the gift of divine insight and prophecy, and you may fathom all mysteries and secret lore, or you may have the faith that can overcome difficulties, but if you have not got love with them they count for nothing.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing," I make nothing out of it, because even that supreme sacrifice may be done in a spirit of ostentation.

Then Paul comes to his main passage. The spirit of charity and love, the spirit that holds together the members of the church who differ in gifts and education, the spirit of sympathy and toleration, is the spirit of Christ. He demands it of every one of us, as we live together in our common life in the church.

Paul had seen the difficulties in the Christian church at Corinth, so he now proceeds to describe to them in the next stanza love at work.

The beginning and the end is the patience, the suffering long and the enduring all things. That is love at work. But observe what Paul has in mind: "Charity suffereth long, and is kind." Love is not quick-tempered. It is not ready to take offence, not sharp and hasty. That is the general motto or title for what follows. We must be patient with one another, and that patience means kindness. It does not mean a weak attempt to call black white, or an ignoring of faults, but an instinctive desire to take the best possible view of men and things,—a spirit that is shrewd, but never sharp and hasty in dealing with our fellow creatures. To be kind in this sense, to avoid snapping and snarling, to be considerate, is the beginning of all happy intercourse with others. It imparts a wisdom and a strength without which life becomes twisted for ourselves and for our fellow creatures. You may be quick-witted and clever, but you must be more than that. Paul says to live sensibly with other people you must make allowance for them, for their dullness, for their lack of education, for their moral and mental defects. Charity, goodness, suffereth long and is patient. Goodness or charity, says Amiel the Frenchman, places a voluntary curb on acuteness.

Never give unnecessary pain! The cricket is not the nightingale. Why tell the cricket so? Throw yourself into the mind of the cricket, and the process is far more interesting. It is what charity commands.

That does not mean acquiescence in the defects of people. It means that you have to cultivate the atmosphere of sympathy and intelligence, in which alone the Christian ethic can do any successful work.

The first thing in life that makes charity difficult is success. The first thing that arouses bad feeling in a community is success. Suppose someone succeeds or prospers, gets more notice, attracts more attention. What is our temptation? To envy. Paul puts his finger upon that, first of all. "Charity envieth not." Charity knows no jealousy.

"How hard it is," says Shakspere, "to look upon happiness through another's eyes," to see a neighbor or companion gain some prize denied to ourselves, or enjoying some happiness we miss!

Love envieth not, but why? Because Christian love is devoted to the ends of God in human personality, as we have seen; not a sentimental fancy, but the steady recognition that in every man or woman whom our life touches God has a purpose, and that our duty is to venerate that pur-

pose. Therefore, Christian love cannot grudge that life any success or happiness that comes to it, because that, we must believe, is in the discipline of God and is meant for that life. If that success or happiness has passed us and gone to the other person, then we are not to grudge him anything.

The only time I ever heard Mr. D. L. Moody speak was in our college at Glasgow, when I was a student. He came to give us an address upon the ministry. I remember his speaking about envy, jealousy in Christian work. He told us about an incident in Chicago. He had a mission in Chicago, and he had two great difficulties, he said. He fought the devil and all his works at night, and he spent the day composing quarrels between his team of evangelists, who were quarreling as to which should have his name in greater capital letters on the advertisement bills.

It is, as we ministers all know, a subtle temptation to us to grudge in thought, if not in word, the greater success that comes to someone at our side in the same vocation. The success of others is one of our first temptations.

And then, friends, our own success is the next temptation. But Paul says that love vaunteth not itself, is not puffed up, because it has no airs. It is easy to be arrogant and ostentatious when we have succeeded. Apart from the ministry of God it is easy to be arrogant and ostentatious. There is a great temptation nowadays often in the Christian world to flaunt wealth, to flaunt success before the eyes of others. And there is nothing so responsible today for bad feeling in a Christian community as the temper of flaunting and vaunting. True charity is one of the great duties for the church to teach its members. True charity vaunteth not itself, is not puffed up. Success in other people or success in ourselves brings to us, St. Paul reminds us, one of the first sets of temptations in the practice of Christian love.

(To be continued.)

Request for Back Numbers.

The New York Public Library desires to have a complete file of the **Record of Christian Work**, and seeks copies of the following numbers in the years 1892 to 1898-9:

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20164..$1 00

American Bible Society, New York.
20166..$3 00

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Can the Churches Unite? Century Co., New York. 230 pages. $1.25.

Eighteen articles secured from leaders in the various denominations by the World Conference on Faith and Order, and already released to the press in preparation for the coming conference at Lausanne. Some of these articles have appeared in whole or in part in the **Record.** They voice the best American thought on church unity.

Teaching in the Sunday School, by Goodrich C. White. Cokesbury Press, Nashville, Tenn. 211 pages. $1 net.

Prof. White has laid out his subject in 12 chapters, from "Getting and Holding Attention" and "Getting the Pupil to Study" through various "Methods of the Class Hour" to the teacher's task and preparation. One chapter explains the project method of teaching. Instruction is well ordered, and given in readable, untechnical language, with questions at the end of each chapter to stimulate further consideration, and a Bibliography that lists most of the best books for Sunday school teachers.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Dawn: A Lost Romance of the Time of Christ, by Irving Bacheller. Macmillan Co., New York. 337 pages. $2.50.

The prominence of the author as a novelist awakens eagerness to see how he handles a theme expressed by the subtitle of this book. He tells us that he visited the New Testament lands in which his scenes are laid; borrowed some material from Jerome's writings; and had the assistance of a professor of Greek in painting the background for "Dawn."

The book purports to be the story of the Greek girl to whom our Lord said: "Neither do I condemn thee: go and sin no more!" Doris her name, the daughter of a prosperous Greek trader of Pelusium. She had accompanied him to Damascus, and returning the caravan was caught in a sirocco between Gaza and the Nile. Only she survived. So her adventures begin.

Captured by a band of Ishmaelite marauders, she soon finds herself with another captive, a youth taken in an attack upon another caravan. He turns out to be the Apollos of Scripture, a Hellenist Jew, a follower of Christ.

They escape from their captors, and reach Palestine, where their paths diverge, though love between them is born. Soon Doris becomes a Christian, and the plot of the book winds its way through the narrative of the Gospels and Acts, often quoting the exact sayings of persons in Scripture, but introducing thrilling adventures in keeping with that era. Numerous Bible characters appear in the pages, as Bartimeus and Paul; also the Roman Vespasian runs through the book. Our Lord's personal presence and experiences are touched but briefly.

Unquestionably the novel satisfies one's curiosity and interest, though one is tantalized because Doris so frequently just fails to connect with Apollos before they are eventually married. There is nothing to offend a believer in Christ and the Bible: on the contrary, the tone is reverent and loyal, and one learns much about the life and history of the period.

Studies of Jesus Christ.

Humanism of Jesus (The), by Robert H. W. Shepherd. George H. Doran Co., New York. 212 pages. $2 net.

A rather unusual study in the person of Christ. Separate chapters are given to his attitude to the crowd, the afflicted, the poor, the world of nature, etc.,—13 in all, and all showing the intimacy and depth of his feeling and knowledge.

The author is a missionary to the Bantus in South Africa. He knows his Bible, and has also entered into the spirit of his Master.

Names of Jesus, by Walter Krumwiede. United Lutheran Publication House, Philadelphia. 132 pages. $1.

Some 39 brief studies of names applied to our Lord in the Bible, including such designations as Advocate, Rock, Way, Truth. The meaning of the original word is usually explained, and devotional application follows. So the book has double value,—it unfolds Scripture, and it is personally helpful.

Story of Jesus (The), and the Beginnings of the Church, by Benjamin W. Bacon. Century Co., New York. 326 pages. $2.50.

Dr. Bacon is an advanced critic, who has made known his views in previous writings. An argumentative attitude is adopted throughout this book, and the reader must be prepared for Dr. Bacon's views.

The learned professor is a lucid, courageous writer, but we rather think he will not sway the mind of other scholars and Bible students to his ways of thinking.

Self-Disclosure of Jesus (The), by Geerhardus Vos. George H. Doran Co., New York. 305 pages. $2 net.

Of this book Dr. Machen, the author's colleague in Princeton Theological Seminary, says: "The most notable book on theology that has appeared in many years." These words are verified by a careful perusal of the pages. It is refreshing to read a book of this type. No unnecessary concessions are made to modern criticism. Dr. Vos keeps strictly to his thesis throughout: what was Jesus' own conception of his personality. Whether his conception of himself was true or false does not immediately concern him, but what did Jesus think about himself. It is a wonderfully rich study that he leads us into.

In the beginning, Dr. Vos is bold enough to reveal the bias of many in their approach to this subject. "We believe," he says, "that the doubt cast upon the Messianic consciousness springs not seldom from an inner dislike of it, and the dislike springs

largely from an instinctive perception of its unsuitableness and unmanageableness as a correlate to those other forms of approach in which the liberal religion delights." The modern discussion of the subject is given in considerable detail, and the mutual contradictions of the liberals bring out the reasonableness of the position which he defends with great force and clearness: one critic furnishing the argument against another critic.

The conclusion of Dr. Vos is that Jesus was Son of God in three senses. (1). "The highest is the pre-temporal, pre-mundane sonship of the second person of the Trinity with reference to the first . . . . This aspect of the sonship would have existed had there been no world, no man, no religion, no redemption, no Messiahship at all." (2). "Out of this develops the Messianic sonship . . . . Our Lord's eternal sonship qualifies him for filling the office of Messiah." In other words, the work of the Messiah according to prophecy and its fulfilment was so great no mere human being could have fulfilled it. (3). "The Messiahship involves the assumption by the Messiah of a human nature . . . . Being what he is, it was eminently appropriate that he should be born as even in his human nature literally the Son of God, thus having his human birth in full harmony with the general character of his Messianic and his eternal relation to God."

Dr. Vos' whole argument shows that from the beginning to the end Jesus spoke out of a consciousness of the two first elements of his sonship. Anyone reading the gospel narratives feels this tone of ultimate authority, to say nothing of words here and there that can be interpreted in no other sense. Dr. Vos opens up the whole subject in such a way as to deepen the conviction that Jesus of Nazareth was the eternal Son of God. Out of this, following with utter naturalness, is the discussion of the Messianic death, his "giving his life for his friends." "The thought of the world to come was to him the life breath of religion."—S. C. H.

On the Bible.

Knowing the Bible, by Raymond C. Knox. Macmillan Co., New York. 277 pages, with maps. $2.50.

Dr. Knox is advertised as chaplain of Columbia University, and the book is dedicated to his students past and present of Columbia College and Barnard College.

His attitude to the Bible is that of advanced radical criticism. Whenever possible, anything but the face value of the Bible is accepted.

The plan of the book is: Part I—a discussion of the Old Testament and its formation, Part II—the New Testament. In the O. T. the books are analyzed or described in groups, with "Question Outline" and "Reference Reading" on each several book. In the N. T. the life and teachings of Jesus in the Synoptic Gospels are studied in one chapter, with separate treatment of the remaining books. There is a great deal of matter, involving a lot of work.

The five maps are mighty poor for an ambitious volume, and there are too many inaccuracies.

Scriptures in the Making (The), by Abigail Pearce. Macmillan Co., New York. 205 pages, illustrated. $2.

The author is professor of English in Michigan State Normal College. She approaches the Bible as literature, not as theology. Her information is of course secondhand, her Bibliography being exclusively of the advanced school of criticism. Anyone who wants that sort of thing will find it here agreeably retold.

One chapter is on "The Testimony of the Spade," another on the "Ostraca and Papyri" as background of the New Testament, and several on the old MSS. and the versions.

Biblical Themes.

Holy Spirit (The): Who He Is and What He Does, and How to Know Him in All the Fulness of His Gracious and Glorious Ministry, by R. A. Torrey. Fleming H. Revell Co., New York. 201 pages. $1.50.

Eight sermons on the Holy Spirit as given in evangelistic campaigns, with illustrations and direct appeal. The subtitle indicates their content.

Mosaic Law in the Light of Modern Science (The), by Thomas H. Nelson. John C. Winston Co., Philadelphia. 190 pages.

After 30 years of original research on scientific lines the author comes forward with the conviction that the writings of Moses contain science that is not superseded by the latest and best practice in hygiene, quarantine, bacteriology, practical psychology, and other branches, not to mention Moses' eminence in law and social welfare. He establishes his case in detail by references to diet, sanitation, healing, the brain and the nervous system, etc., and one must read carefully in examining his statements and proofs. He sounds more reasonable than some of the scientific books one might read.

A corollary of the author's thesis is that Moses' writings, over three millenniums old, have survived all other ancient writings because they are inspired.

An index of Bible references would prove valuable.

Prophet Daniel (The), and Other Essays, by Constance L. Maynard. Morgan and Scott, London. 129 pages. 2/– net.

Nearly 50 pages are given to homilies on the successive incidents in Daniel, with no reference to critical questions. The "Other Essays" comprise 20 pages on the Song of

Solomon, 40 pages on Divine Pardon, and 15 pages on Prayer.

Miss Maynard is a brainy and original student of the Bible. She has something to say, and she writes clearly and forcefully.

Providence, Prayer, and Power: Studies in the Philosophy, Psychology, and Dynamics of the Christian Religion, by Wilbur Fisk Tillett. Cokesbury Press, Nashville, Tenn. 338 pages. $2.50.

The discussion is full and quite complete of these three practical elements of Christian experience. You feel the tenderness and sweetness of a matured Christian speaking in the pages of this book. It is the theologian who speaks, but not in the technical language of the schools, but rather in the more popular address from the pulpit. In the Preface he says:

"In spite of the fact that providence and prayer have been so much written about, there is perhaps no realm of religion where more confusion in thought exists, and where misinterpretation is more common and hurtful, than in the popular and prevailing conceptions of these two doctrines."

Dr. Tillett is free in quotations from other writers, which he inserts in the text instead of as footnotes or references. The result is a full discussion, with many terse sentences like the following quoted from Bishop Mouzon:

"The doctrine of divine providence does not mean that whatever is is best. . . . . Of one thing, however, we may be sure: When God assumed the responsibility of making such a world, he knew that in the long run it was infinitely better to make it than not to make it, and that in the end he would be able to say as he said at the beginning, It is good."

It is interesting to note that, though a book by a theologian, it runs along noncontroversial lines, for on the question of divine providence and prayer Modernist and Fundamentalist as such have no disagreement. In the discussion of prayer, however, he might have discussed somewhat the experiences of men like Hudson Taylor and George Müller in their definite answers to emergency prayers. He could not quote every one, but the prayer attitudes of such men as Andrew Murray and D. L. Moody present a phase of prayer in the practical everyday experience of the evangelist which is passed by without particular emphasis. Nor is there anything said of prayer in the name of Jesus, about which Jesus was so emphatic.

The discussion, however, is thoroughly sane and exceedingly helpful. It is a reference book for the study of these particular subjects both satisfactory and worthwhile. —S. C. H.

Psychology of Saving Faith (The), by S. M. Robinson. Christian Alliance Publishing Co., New York. 163 pages. $1.50.

A well-meaning and devout but (as many will think,) inconclusive book, which rings the changes on "triunity," defined at one time as force, design, embodiment, and another time (with respect to man,) as soul, spirit, body. Psychology of a sane as well as a scientific sort knows nothing of such a trichotomy, and thinks at the most of a dualism between body and mind.

There are some good thoughts in the book, and the Scripture texts quoted are of course excellent reading. Here and there an interesting fact is slipped in, as the reference to the weavers whom Levenstein found to be so affected in time by the rhythmical movements of their looms that their thoughts tended to shape themselves metrically. It may be that, with Hegel, the author of this book has seen from afar the concept of trinity and found justification for it, but his book does not measure up to its title, and his interpretations of "threeness" seem for the most part fanciful.—C. A. S. D.

Soul's Sincere Desire (The), by Glenn Clark. Little Brown & Company, Boston. 114 pages. $2.

Those of us that read the "Atlantic Monthly," that mark of New England respectability, will remember, perhaps, the article with the title of this book published a year or more ago. It is the story of a man who learned how to pray.

The earlier part sounds a bit mechanical as it rather parallels "the daily dozen," but it is a wonderful story with many a helpful lesson and hint, and should deepen one's faith and increase one's efficiency in the greatest of all Christian privileges and opportunities.—H. P.

Speaker's Bible (The): Luke, Volume 4, edited by James Hastings. W. P. Blessing Co., Chicago. 260 pages. $4 net.

This fourth volume on Luke runs from 20. 9 to the end, thus comprising a most vital portion of our Lord's life.

Let us draw attention again to the "Index of Sermons" printed at the end of the vol-

ume, giving exact references to sermons preached on texts in this section of Luke and published in other volumes and in magazines. There are references to six sermons published in the **Record of Christian Work,** including one in 1926.

Sermonic.

Christianity in the Modern World: Papers and Addresses by Ernest Dewitt Burton, edited by Harold R. Willoughby. University of Chicago Press, Chicago. 195 pages. $2.

This book is a memorial in a way of a rare man who was known in two characters, as an eminent New Testament scholar and as president of the University of Chicago for what his admirers call "two glorious years." That Dr. Burton was also a man of deep and unpretentious piety was well known to his intimate associates.

Part I of this chastely bound volume treats of The Religion of Jesus and of Paul, the keynote being sounded in the address in answer to the question, "Why I am Content to be a Christian." In Part II are assembled papers dealing with the practical application of Christian principles to present-day problems, discussing such themes as theological education, international ethics, and Christian education in mission fields.

The orderliness of Dr. Burton's thought is shown by his enumerative way of treating topics, by Arabic or Roman numerals,—we wish more preachers would show a like logical advance in the treatment of their texts. Dr. Burton was intensely interested in the educational outlook in China, and other foreign countries. The great work which he did in the University of Chicago was thus for the good of the world.

A fine frontispiece gives a vivid impression of his virile personality and gracious spirit.—C. A. S. D.

From Feet to Fathoms, by Robert G. Lee. George H. Doran Co., New York. 279 pages. $2 net.

The title is that of the first sermon, on Acts 27. 27, 28, where Paul's ship is running aground. The preacher's call is to reverse the dangerous direction and move from the shallows to the deeps in Christian experience. There are 10 addresses in all, each on a striking text, and well developed and illustrated by anecdotes and quotations.

Gospel Messages for Boys and Girls, by Mrs. J. Henry Boon. Christian Alliance Publishing Co., New York. 115 pages, illustrated. $1 net.

Some 30 stories and poems, all pointed. The stories are often stories of Jesus retold by mothers to their children. They also include such topics as healing in answer to prayer, the Holy Spirit, and the return of our Lord.

Dr. F. W. Norwood of London.

Gospel of the Larger World (The), by F. W. Norwood. George H. Doran Co., New York. 256 pages. $1.75 net.

Every address of Dr. Norwood's is fresh in spirit and in thought. He is one of the most fertile and imaginative preachers of the day.

This is a collection of 25 addresses, some of which have appeared as articles in the "Christian World" of London.

The title is that of the first address, which is typical of Dr. Norwood's general stand. Taking as text our Lord's words in John 17 "I pray for them! I pray not for the world!" he calls for a synthesis of the older view of the world as a sinking wreck and the newer sociological view,—the terrestrial life to be regarded as the porch of the eternal. Let "them" be Christ's, and the "world" will follow.

Gum Leaves, by Alexander Crow. George H. Doran Co., New York. 159 pages. $2.

Addresses for children, and primarily for English children. Many of the stories would hardly do for the wriggly audience of the average Junior church here. It is not that the stories are not good, for many of them are, but the preacher cannot help preaching, and to children the applying of moral lessons at length is unnecessary and useless. Every child has the faculty of applying a story's lesson, or else of asking someone else questions which will lead them to apply the moral from their own side of the fence.

However, any talker to children will get several hints from this book, which is about all that any book of this kind ever yields.—H. P.

Modern Fundamentalism, by J. R. P. Sclater. George H. Doran Co., New York. 114 pages. $1.25.

Dr. Sclater believes that the historical study of the Bible has retained the Bible as regulator of faith and practice for an innumerable company of thinking people, and has enthroned Jesus Christ more manifestly as Lord of the Book. Hence these eight evening sermons in a Toronto Presbyterian church intended to allay the "hoary dispute"

now waged in the name of Fundamentalism and Modernism, and to assure his people in their evangelic faith.

Let's hope he succeeded!

"Query Queer," by Jay T. Stocking. Pilgrim Press, Boston. 183 pages. $2.

A good book by a good man! While it would be too much to say that the book is as good as its author, we nevertheless heartily commend it to all story-tellers, as its little hero has the full amount of wonder and questions that belong to childhood.

These stories were first told by Dr. Stocking from his own pulpit to his own little people, and they will bear repeating in other pulpits.—H. P.

Real Jesus (The), and Other Sermons, by James Allan Francis. Judson Press, Philadelphia. 131 pages, with frontispiece. $1.25 net.

Twelve Scriptural sermons, all dealing with Lord Jesus in some aspect of his person or work or teaching. The title sermon is based on Hebrews 3. 1. All the sermons ring true, and are popular in style and content. They were taken down in shorthand when delivered.

Dr. Francis is pastor of the First Baptist Church, Los Angeles.

Things That Matter Most, by John Milton Moore. Judson Press, Philadelphia. 121 pages. $1.25 net.

Thirteen sermons originally delivered in Marcy Avenue Baptist Church, Brooklyn, and later over the radio through the Radio Forum of the Greater New York Federation of Churches.

The subjects are the major themes of Christianity, such as prayer, fellowship, service, all elaborated thoughtfully and appropriately for popular audiences.

Windows in Heaven: Selected Sermons, by J. P. Struthers. George H. Doran Co., New York. 190 pages. $2 net.

Twenty textual sermons by a Scottish Presbyterian minister, showing thought and care in preparation.

China.

China Today through Chinese Eyes: Second Series, by Seven Distinguished Chinese Leaders. George H. Doran Co., New York. 151 pages. $1.25 net.

Ten chapters by seven Chinese, all of whom have had American or British college training except one, and he is an M. A. of Boone University, Wuchang.

The subjects they discuss are the present political, industrial, intellectual, religious, and educational movements and outlooks in China, the synthesis of Eastern and Western cultures, student life in Christian colleges, the needs of the Christian movement in China.

It is of course informing to get the native views on such vital matters.

China Yesterday and Today: Revised Edition, by Edward Thomas Williams. Thomas Y. Crowell Co., New York. 664 pages, illustrated, $4.50 net.

A cyclopedic volume, carrying the reader from the beginnings of China to the end of 1926. The factors in social and economic life, the religions, foreign intercourse from the first, the political changes of recent years, are fully covered. A list of important dates in Chinese history is appended, with up-to-date statistics and information on a large number of matters.

Some 40 illustrations and a map will attract and repay the reader's attention.

The book is one of the best to be procured at the moment to post one thoroughly and understandingly on China and its present problems.

Various Themes.

Beginner's Grammar of the Hebrew Old Testament (A), by Kyle M. Yates. George H. Doran Co., New York. 158 pages. $2.50 net.

Dr. Yates is professor of Old Testament Interpretation in the Southern Baptist Theological Seminary at Louisville. He has the distinction of teaching the largest Old Testament Hebrew class in the world, it is claimed. Out of that wide experience has grown a simplified method of instruction, which gives the student a reading knowledge of the ancient language without the drudgery of learning nonessentials. The method which he has perfected is offered in this text. It will commend itself to all institutions which give serious attention to the Hebrew language.

Discovering Jesus, by William G. Ballantine. Thomas Y. Crowell Co., New York. 90 pages. $1 net.

Almost every page of this brochure will jolt the ordinary believer. To Dr. Ballantine the New Testament is "plainly a collection of such naive and discordant reports and interpretations of Jesus as were possible to unscientific minds near the close of the first century." He proposes to scatter the fogs of theology that have obscured the personality and message of Jesus. He is pretty rough on John's Gospel—which gets two-thirds of the book's attention,—for inventing the deity of Christ and numerous "concessions to certain subtle weaknesses of human nature."

The Flag that Flies Highest of All, by Margaret M. Clemens. Judson Press, Philadelphia. 38 pages, illustrated.

The four Winds decide to choose a flag to fly over the whole world, so they go forth to seek it. One finds the English flag, another the French, another the American, but the Christian flag is the one they seek.

This story is then thrown into dramatic form for children to act out in daily or vacation school.

Rev. Prin.
L. P. Jacks
of Manchester.

Heroes of Smokeover, by L. P. Jacks. George H. Doran Co., New York. 286 pages. $3.

For the serious reader with a sense of humor we can give no better advice than that he or she purchase every book written by Principal L. P. Jacks. Perhaps readers who have not a sense of humor might also well read such a book as this before us, for if it does not cultivate that sense in themselves it will certainly make them sound funny to others when they report what they have read. Principal Jacks has the art of talking about serious things by making a story out of them or cracking a joke at them, or as in this volume, doing both things at the same time.

In these pages you will find discussions of religion and labor, of industrial conditions and social problems, of Unitarians and the Thirty-nine Articles, of problems and insomnia. There is much beside, but this is for the reader to discover for himself. A real book by a real man!—H. P.

Manual of Seventh Day Baptist Church Procedure, compiled and edited by William Lewis Burdick and Corliss Fitz-Randolph. American Sabbath Tract Society, Plainfield, N. J. 120 pages.

All about the organization and independence of a Seventh Day Baptist church, its membership, covenant, communion and other social services, constitution and rules for transaction of business, its ministry and discipline.

This branch of the church claims to have three centuries of existence as a separate denomination of English-speaking Christians.

Religious Education Music Manual, Together with Relaxation and Scripture Sections, edited and compiled by Lucy Carolyn Main. Judson Press, Philadelphia. 271 pages, illustrated. $1.75.

Compiled for the purpose of suggesting and elevating the musical features of weekday and vacation church schools.

First come a dozen pages of suggestions for leaders, then songs for beginners, primary, junior, and intermediate sections. These pages are copiously illustrated, and odd spaces are filled with verses and sayings. Scripture readings, stories, chords, fun songs, and choruses sacred and secular, follow, and a few pages of games.

Every piece and picture in the book is worthy of a place in the education and entertainment of children.

ALSO RECEIVED.

Tom Bennett's Transformation, by H. W. Pope. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.
A drunkard's conversion and progress in Christian life, with various family happenings. In story form.

Will A God of Love Punish Any of His Creatures Forever? by Alexander Marshall. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.
A Biblical study.

Worship. Presbyterian Board of Christian Education, Philadelphia. 31 pages. 15 cents.
A leaflet intended to help leaders of youths aged from 12 to 17. What worship means, the leader's functions, its influence on character, material of a worship program,—theme, prayer, Scripture, music, etc.,—and orders of worship are among the helpful sections in the leaflet.

AMONG RECENT BOOKS.

Adventures and Confessions, by William Lyon Phelps. Charles Scribner's Sons, New York. 206 pages. $2.

Beauty of the Lord (The), by Richard Glaister. George H. Doran Co., New York. 320 pages. $2.

Capacity for God (The), by Robert F. Horton. Doran. 275 pages. $2.50.

Dark Mile (The), by John A. Hutton. Doran. 300 pages. $2.

Fear, by John Rathbone Oliver. Macmillan Co., New York. 366 pages. $2.50.

Fine Art of Living Together (The), by A. W. Beaven. Doran. 176 pages. $1.50.

General Problems of Psychology (The), by Robert MacDougall. New York University Press, 32 Waverly Place, New York. 464 pages.

Ground and Goal of Human Life (The), by Charles G. Shaw. New York University Press. 592 pages.

Messages of the Books (The), by F. W. Farrar. Macmillan. 532 pages. $2.50.

Our Father's Business, by James Thayer Addison. Doran. 71 pages. $1.

Portion for the Children (The), by Frank J. Scribner. Macmillan. 182 pages. $1.75.

Rise of Gentile Christianity (The), by F. J. Foakes-Jackson. Doran. 231 pages. $2.

St. Mark's Life of Jesus, by Andrew Sledd. Cokesbury Press, Nashville, Tenn. 210 pages.

Silver Lining and Hannah Stearns (The), by George W. Harrington. B. J. Brimmer & Co., Boston. 268 pages. $2.

Stories to Tell. Doran. 121 pages. $1.25.

Truth of Christianity (The), by W. H. Thurton. W. P. Blessing Co., Chicago. 530 pages. $1.

What Christ Means to Me, by Wilfred T. Grenfell. Pilgrim Press, Boston. 82 pages. $1.25.

Working Faith (A), by Charles Reynolds Brown. University of North Carolina Press, Chapel Hill, N. C. 129 pages. $1.50.

Youth and Christian Unity, by Walter W. Van Kirk. Doran. 267 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE LIFE AND LETTERS OF PETER.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

May 1. Peter's Denial and Repentance.

Mark 14. 53, 54, 66-71; Luke 22. 61, 62.

This lesson shows us Peter at his worst. And the unhappy stigma of his downfall is never forgotten, branding him as a boaster and a coward, in spite of his repentance and heroic after-career.

One can paint the picture pretty black, if one wishes to do so. In previous lessons we have seen Peter's self-confidence and rashness. This spirit appeared again that evening in Mark 14. 27-31, where Peter resented the thought of his being unfaithful to his Master, and vehemently protested that he would die before he would deny him. Followed his sleeping in Gethsemane, instead of watching; his mistaken zeal in using his sword; his flight when Jesus was seized.

Following, but disowning his Master, Mark 14. 53, 54, 66-71.

The next glimpse we have of him he is following Lord Jesus to the high priest's palace. But his bearing is not straightforward and openly loyal. He follows at a cautious distance. He mixes in with the hostile crowd without showing his colors. First he evades, confusedly, the challenge of being a disciple, and presently he denies it repeatedly and with oaths.

Was he afraid of arrest, of ill treatment?

Did he lapse in loyalty to our Lord?

At least he showed sincere devotion and a degree of courage in following our Lord back into Jerusalem.

Penitential tears, Luke 22. 61, 62.

There is a brighter ending to the episode. All this was not the real Peter. It did not represent his true disposition of soul. His denial was not deep. Memory was awake. One look from our Lord—not of anger, but of pity and love, we must believe,—undid the devil's work, broke Peter's heart, and moved him to repentance. His recovery was immediate and genuine. Soon we shall see Peter reinstated by the risen Lord, and filled with the Holy Spirit, and serving as leader in the early church.

How Lord Jesus is denied today.

The raw cruelty of that scene cannot be repeated today, but believers still follow afar off, and mix in embarrassing associations where testimony is quenched and denial invited. Failure to confess Christ still leads to more desperate sin.

If we follow Jesus Christ at all we should follow closely. For Peter, following at a safe distance was not safe, and lapsed into denial.

Our Lord does not cast off believers because of weakness and failure. He knows us through and through, bears with us, restores us, builds us up in faith and loyalty.

May 8. Peter and the Risen Lord.

John 20. 1-10; 21. 15-17.

Jesus of Nazareth has been crucified, and his dead body lies officially sealed in a rock-hewn tomb. Is that the end of him?

Peter is under the cloud of his denial. The other disciples have scattered.

The empty tomb and the vacated grave cloths, 20. 1-10.

At the earliest convenient moment after the sabbath, Mary of Magdala and other women ("we," 2) came to the tomb to anoint the dead body of Jesus with spices. The first thing they noticed was that the stone door was rolled back. Mary inferred that the tomb was empty, and in her excitement starts off on a run to tell Peter and John at their homes in the city. Apparently she did not know of Peter's denial, but still thinks of him as leader. The news excites them too, and they hurry to the tomb on the run.

John, the younger man, arrives first, but does not enter the tomb. Peter does not hesitate, but goes inside to investigate.

Note what happens when they enter the tomb! The narrative bears the stamp of truth, little details being related as if by an eye-witness.

There lie the grave cloths, the napkin that was wound about the body's head lying apart by itself. But the body is gone! There is no disorder. Evidently, then, the tomb has not been rifled and the body stolen. What can have happened?

If, as many scholars think, the cloths, steeped in spices, retained the shape as if they still contained the body, and the napkin was still folded as if around the head, a miracle must have been performed, for the body is gone and the cloths are undisturbed.

Peter and John observe all this, but cannot explain it, and return home.

Peter newly commissioned, 21. 15-17.

The empty tomb and the vacated grave cloths are only negative, circumstantial evidence of resurrection. The living Jesus here affords proof positive.

Read from verse 1 to get the whole story of how Peter acted. It is he who announces his intention of going fishing while they await our Lord's promised meeting in Galilee. When John recognizes the person on the shore as the Lord, Peter instantly jumps overboard and hurries to him. The personal conversation of our lesson presently follows.

Notice the change in Peter! He is earnest but quiet, subdued, grieved in the successive affirmations of his love to the Lord.

The English translation does not indicate the play of words in the Greek, which surely mean something, though their precise meaning is difficult. In the first two questions

our Lord used a Greek word which is frequently used in the Bible of divine love, love founded on deliberate choice. Each time Peter replied with a different word, meaning warm heart affection. The third time our Lord adopted Peter's word, as if he is willing to accept whatever manner and measure of love we can truthfully give him.

Following upon Peter's confession of love our Lord gave him a commission for service, couched again in differing words. To "tend" is broader than to "feed." "Lambs," "sheep," "sheeplets," imply different classes that are to enjoy the shepherd's care, the motive in every case being love of Lord Jesus.

Peter never forgot the lesson: see 1 Peter 5. 2-4.

May 15. Peter at Pentecost.

Acts 2. 12-14, 32-41.

The story of the birthday of the church is told in terms of the whole group of disciples. They are gathered together in one place, waiting for the promise of the Father as directed by the risen Lord in 1. 4, 5. On the day of Pentecost the miracle occurs.

"What meaneth THIS?" (*12*).

The thing that makes the greatest public stir is the gift of languages. The multitude composed of people of various races and tongues is amazed and perplexed, and passes the question from one to the other: "What does it mean?"

"He hath poured forth THIS" (*33*).

At this point Peter stands up with the XI around him, and speaks. Never before has he exhibited such qualities of leadership. He is, indeed, a new man, a living example of the filling with the Holy Spirit, which he proceeds to explain in what proves to be one of the greatest sermons ever preached.

Read again the résumé of his address, and note his argument! He says that "THIS" is that which Joel prophesied as taking place at the coming of Messiah,—the pouring forth of the Holy Spirit (16-21), that day fulfilled through the coming of Jesus of Nazareth, crucified, risen, exalted by the right hand of the Father (22-33).

Verse 36 is the climax of the address. By a series of Scriptural quotations, which the Jews would accept as authoritative, he concludes that this Jesus is Messiah. There was this awful contrast, that God had made him Lord and Messiah, while they had rejected his Messianic claims and had crucified him.

Such straight preaching struck home to their hearts and consciences, and something had to be done.

What could they do?

They could adjust themselves to Messiah Jesus by a change of mind regarding him and his claims, to be followed by confession of him in baptism. Thereupon they would receive remission of sins and the gift of the Holy Spirit.

Some would hesitate, so Peter renewed his testimony and exhortation. He knew what repentance was, and could drive home the message. Three thousand souls were baptized and enrolled that one day, forming the first Christian church.

The filling with the Holy Spirit means that he, the third person of the Trinity, indwells a believer as a definite experience, taking complete possession of his personality and all his faculties. Peter is an illustration. What a change it made in him—his character, his efficiency, his understanding of Jesus Messiah and of the Scriptures,—as compared with the man we have been studying previous to this grand experience!

We marvel at Peter's maiden effort at speech-making. It was so direct and logical, so hard-hitting and courageous, so clever in argument and exhortation, so impassioned and yet so simple. His mind was evidently well stored with Scripture, and he was now able under the guidance of the Holy Spirit to interpret and apply it.

May 22. Peter Heals the Lame Man.

Acts 3. 1-10; 4. 8-10.

In this country we know nothing of the misery and beggary that haunt Europe and the East. Here was this unfortunate man, now over 40 years old (4. 22), doomed to lifelong beggary. Query: How is it that he failed to attract our Lord's attention and healing on some of his visits to the Temple?

He was clever enough to preëmpt a good location for begging. The Hebrew religion prompted pity and generosity toward the needy: much more Christ and Christianity.

The miracle, 3. 1-10.

Peter and John, formerly partners in the fishing business, are now partners in their new faith and in fishing for men. In becoming Christ's followers they did not cast off Judaism, and they still observed the Temple ritual of worship.

Let us note their actions on this occasion, and learn how to be useful in wayside ministries as God's agents to do good!

First they gave the man their earnest attention (4). One reason we do so little for others is that we do not see and feel their need.

Next they told him to give them his attention, which he did, expectantly (5).

Then Peter spoke the momentous words of healing and invigoration (6). He spoke with such authority and apparent confidence in his ability to work the miracle that we ask ourselves how he knew he had the power. But wonders and signs had already been done through the apostles (2. 43).

Next Peter gave him his right hand and lifted him up. The personal assistance tells.

Visualize the man as Peter takes his hand

and gently pulls him up! He tries his poor withered legs,—he stands on them,—he walks,—he leaps!

Note the effect of this cure upon the people.

To begin with, there was no doubt about the case. The cripple was well known publicly.

Then his cure was so complete and instantaneous, as shown by his actions, walking and leaping for the first time in his life.

So there was no suspicion of fraud, no question about the result, but awe and amazement at such a demonstration of God's power through men.

The means, 4. 8-10.

This miracle is perhaps related because it started friction between the Jewish religious rulers and the apostles. Read to the end of 4. 31 to get the story! Following the miracle Peter addressed the crowd (3. 11-26). Thereupon he and John were arrested and put in ward overnight (4. 1-4). Next day they were brought before the sanhedrin, and asked (4. 5-7):

"By what power, or in what name, have ye done this?"

It was the opening Peter needed. Filled with the Holy Spirit, he ascribed all power to Jesus Messiah, whom (he said) they had crucified, but whom God had raised from the dead.

The outspokenness of his testimony throughout is remarkable. Observe also his respect, tact, courage, self-possession, faithfulness, Christlikeness (13).

There are many ways of helping people that do not require money: by love, sympathy, good cheer, the helping hand, the word of encouragement. Still, money helps. Let us use it if we have it!

Peter and John may step into our lives any minute: men and women who are filled with the Holy Spirit and wield the power of God.

May 29. Peter Undaunted by Persecution.

Acts 5. 27-42.

This is the second wave of persecution that broke upon the apostles. As in the earlier case, it arose out of a miracle (5. 1-11) and the stir it made, resulting in large increase in influence and numbers (12-16). The religious rulers were filled with angry jealousy, and had the apostles jailed (17-26). As our lesson opens they are before the sanhedrin.

The passage is full of good teaching points, both of doctrine and conduct. There is a triumphant strain throughout. Especially are we glad to see Peter at his best.

Peter's answer, 28-32.

The high priest's declaration is like a window that gives over a large area. Let your imagination expand those two statements,—(1) "Ye have filled Jerusalem with your teaching," and (2) "Ye intend to bring this man's blood upon us." He let out more than the narrative records, admitting the citywide activity of the apostles and their courage in locating responsibility for the murder of Jesus Christ upon them.

This same courageous spirit animated Peter's reply. There was no room in apostolic Christianity for a sanhedrin: they took orders direct from God.

Gamaliel's tactics, 33-40.

Peter's reply enraged the sanhedrin, and they were bent on murder. But Gamaliel was of steadier mood. He told them to let the apostles alone. He was against hasty and extreme action, on the principle that a project or movement of merely human origin would be overthrown, but if of God it could not be overthrown.

Do not spend too much time discussing Gamaliel's advice,—if truth and error can or should be left alone to prove their real character! The important thing is that he convinced those rulers, and swerved them from their murderous intent. But the apostles were for the first time flogged before being released.

Sequel, 41, 42.

Note once again the independent attitude of Peter and the apostles! They were elated in spirit, and boldly defied the prohibition of the sanhedrin, and went on persistently with their witness.

In Coming Months.

Ye Shall Receive Power. Dr. James I. Vance. (June)
He That is Spiritual. Dr. Coffin. (June)
Praying in the Spirit. Dr. Edgar Whitaker Work. (June)
Help from Beyond the Hills. Rev. George A. Buttrick. (June)
Ephesians (cont.). Miss Grace H. Hamilton.
Doctrine of Love (cont.). Dr. James Moffatt.
A Patriotic Person. Dr. John Gardner. (July)
Living an Imperial Life. Dr. Albert W. Beaven. (July)
How to Make the Glorious Gospel Effective. Dr. Avery A. Shaw. (July)
Philippians. Mrs. Henry C. Montgomery. (July)
Missions in the Mind of Christ. Prof. A. T. Robertson. (July)
The Shepherd Psalm. Rev. Melvin E. Trotter. (August)
The Last Step. Dr. J. C. Massee. (August)
The Westward Movement of Christianity. Dr. Harris E. Kirk. (August)
Other addresses by Mr. Buttrick, Dr. Vance, Dr. Moffatt, and others as space permits.
Addresses delivered at this year's conferences will begin to appear in September.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Vocations are Worthwhile?

1 Corinthians 3. 6-16. May 1.

"I know I could run a bank, and I think I will become a cashier," said a young college graduate to his pastor, whom he was consulting about his future avocation. "I also have had some aspiration toward being a medical missionary, but I feel a little uncertain about that: I don't know just what I could do in that calling."

Here his pastor interrupted him.

"Young man, you have no right simply to cast your life in those places where you think you can do a thing in your own strength! Throw yourself where Christ's power may flow through you if you want to accomplish anything worthwhile!"

* * * * *

Vocations multiply as the needs and luxuries of life expand, but there are various things every vocation must have to make it worthwhile: first, efficiency, and second, ambition.

Among the marked traits of the sons of Mr. and Mrs. Efficiency you will probably find common sense, foresight, honesty, thoroughness, enthusiasm, perseverance, coöperation; while among the daughters you'll find such characteristics as loyalty, courtesy, kindness, sincerity, and harmony. And the baby of the household is the most influential of them all, opportunity. Get acquainted with this family at the outset of your career, keep your religion within calling distance, and you can make any decent vocation worthwhile!

* * * * *

V—alue your vocation by the motive and aim you put into it! God does.

O—ur business in the world is to help people. Vocations are means by which we pay expenses.

C—ivilization would be impossible without the agriculturist. Therefore, honor the tiller of the soil.

A—nyhow, work isn't anything to grumble over.

"Heaven is blessed with perfect rest,
But the blessing of earth is toil."

T—hings sometimes go the exact reverse from our aim. However,

"There's this much progress in a blunder,
I—t shows you how to stand from under."

O—ne has said: "Grumblers seldom work, and workers seldom grumble."

N—o worthwhile vocation has been developed by people who stressed income more than worthy work.

S—piritual and intellectual work is often harder than physical, but preachers and teachers we must have, or man becomes a slave.

Elements in Ideal Home Life.

Ephesians 6. 1-9. May 8.

In a certain home where family prayers were faithfully observed, the father asked God, upon the mornings of the schooldays, to grant that his daughter might have for her studies "insight, and a retentive memory." This daughter, who in later life became well known in the world of letters, said:

"The thought of that sentence in my father's prayers was an inspiration through all my school life. I believe that the possession of a good working memory and the development of whatever literary talent I now possess are due to my father's prayers."

Family prayers lay a foundation for the best elements of an ideal home. This doesn't mean continual prayer, or a sanctimonious attitude, or solemn demeanor, but it does mean that the atmosphere of that home is religious.

* * * * * *

A certain archdeacon says that recently a large number of school boys were set to write an essay on "What Would I Do if I had £5000 a Year?" "I was requested to read these essays, all anonymous, and it was easy to detect the Jewish lads by noticing if the writer had placed in the forefront his desire to provide home and ample provision for his parents."

The ideal home possesses filial love equal to parental love.

* * * * *

Ideal elements for an ideal home:

HONESTY.

Of houses a man may possess many score,
Yet his poverty lead to despair:
But an honorable man in a home of his own
Must be counted a true millionaire.

LOVE.

The walls of a house may be builded of wood,
Foundation of brick or of stone:
But a genuine home is an exquisite thing,
For it's builded of heart throbs alone.

UNSELFISHNESS.

The rooms of the house may be stately and grand,
Their adornment a triumph of art:
But beauty of home is the final result
Of the toil of an unselfish heart.

* * * * *

A young Christian woman was trying to persuade a young man in whom she was interested to give up certain bad habits.

"The trouble is," he replied, "my folks put up with my habits when I was a kid rather than take the time and trouble to change them."

"My wife," said a man, "is perfectly at

home in literature, in art, in music, in fact, everything except the home."

If bad elements are brought into a home, upon whom does much of blame rest for letting them stay there?

How to Become a Leader.

2 Timothy 2. 1-7. May 15.

Seafaring men say that sometimes there is seen at sea the winds and currents and surface ice moving in one direction, and a huge iceberg, unheeding the wind and currents and ice, gracefully plowing its way in an opposite direction. This is because the iceberg has its base in a deeper and more powerful current.

Most men, and some leaders too, float with the surface currents, though they know they are going in a wrong direction. A true leader, however, does not follow the line of least resistance. Like the iceberg, he plows his course through the universe, unheeding the wind of criticism, the currents of antagonism, and the ice of persecution. God bless these world-resisters and world-movers!

* * * * *

Saint Simon, that great social leader in a reform among the laboring classes of France, gave his valet orders to wake him early every morning with the words:

"Remember, Monsieur le Comte, that you have great things to do today!"

If you want to do what others are failing to do, there are some prime requisites. You must possess high aims, initiative, and a well balanced character, know the value of time, keep under your body, and be willing to give unremitting toil.

* * * * *

"The roomiest thing we know of," says the editor of a modern magazine, "is a man's head."

Columbus had space enough in his skull for a new world, while Newton's was ample enough for the universe and its laws. Wilbur Wright's took in the sky, and Lincoln's humanity.

Each man must fill his own head space according to nature's call and inclinations. He may put in it miles of steel, new worlds, the laws of the universe, the sky. They probably will not count without the old-fashioned virtues of unselfish love for humanity, a willingness to sacrifice for its welfare, and an illimitable faith in the One who created this space for us to have the joy of filling.

Bible Guideposts.

Psalm 119. 9-16. May 22.

"No, sir. I buy only useful things. What's that book good for anyhow?" said a French peasant to a colporter who was trying to sell him a copy of the New Testament.

"What is a signpost good for?" queried the colporter.

"To tell the man about the way he is going," said the Frenchman.

"Quite true," was the reply. "That's what the New Testament is good for. It tells a man the way to get to heaven."

The peasant purchased a copy. Within three months he was telling other men "the way to get to heaven."

The spirit of the Bible, as a guidepost by itself alone, is self-propagating, capable of creating human walking and talking guideposts wherever it gets an opportunity in the heart of man.

* * * * *

The Bible serves the same purpose as lighthouses on the sea. Both are guideposts for life's mariners, with this difference, that the sea's guideposts issue warnings for the physical life, the Scriptural guideposts issue warnings for the soul's life, also counsels, reproofs, commands and three thousand promises, with awards attached directly or indirectly to every promise. There's not an experience in life in which God has not set a post of warning, counsel or reproof, command or promise. Christian courtesy, if nothing else, demands that we wait at these Scriptural posts until God meets us there and gives the word and power to go forward.

* * * * *

Are you interested in music? Then you should stop at the guidepost bearing the sign "Psalms." Clustering around this post are at least 40 well-known hymns.

Do you like fiction? The post marked "Parables of Our Lord" will surely guide you to one form of the purest fiction.

Because each person has his own way to reach God, he must seek earnestly divine guidance at the guideposts inscribed "Creeds."

At the guidepost marked "Hebrews" you'll find "the best of history, law and ethics of the Hebrew people."

Do you want clear illustration of the universality of God's relationship to mankind? Then read the many signs upon the posts set up in the book of "Jonah."

Individual need is the natural selector of these Scriptural guideposts.

* * * * *

When John G. Paton read to an old heathen chief in the New Hebrides some life-giving passages from the first Bible printed in the native language, he shouted with great joy:

"Give me that book! It speaks my own language. It tells me about myself and about the way I want to go. Give me the book! Oh, give it to me!"

How Have Missions Helped China?

Luke 4. 16-31. May 29.

Below is a hymn sung by the Chinese in their evening meetings at the Chinese mission in Boston.

"China for Christ we sing,
China to Christ we bring,
In prayer alway.
Land where our fathers live,
And to us birth did give,
Our love for thee still lives,
China, our home!

"May the great God above
Watch o'er the ones we love
In that dark land!
May the true gospel light
Shine in their hearts aright;
For this we plead tonight
To the true God.

"Then hearken, one and all,
Hear China's people call,
Lost souls to save:
Send them God's Word divine,
Help them the Saviour find,
And all our prayers combine
To save our land!"

* * * * *

A Chinese leader recently said to a missionary:

"You missionaries are responsible for this revolution, and now you must see us through."

"But," was the reply, "it is one of our cardinal principles never to interfere in Chinese politics."

"That may be so," was the reply, "but you are responsible, none the less. You teach that there is one true God, before whom all men stand as equal brothers. You can't teach that kind of doctrine without leading to the sort of revolution that we now have in China."

Someone has said: "The gospel is dynamite, likely at any time to blow to pieces any ancient order."

* * * * *

The main purposes of the present revolution (1927) are such that right-minded persons must sympathize with them. "China is reaching out for emancipation," says the "Christian Century," "first, for national freedom; second, for a government of, for and by the people; third, for economic freedom for the masses."

These purposes were born in missions. Would you know from whence came the seed of China's present educational system, China's hospitals, the emancipation of women, the uprooting of superstition and unholy practices? Do you want to know what broke the age-long chains of China's spirit? In one word is the answer: Missions.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MAY, 1927.

SUNDAY, 1st. *This do in remembrance of me! 1 Corinthians 11. 24.*

Then Christians may forget Christ! Alas, it is too well confirmed in our experience not as a possibility, but as a lamentable fact! Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our beloved!—C. H. Spurgeon.

MONDAY, 2nd. *Lot sat in the gate of Sodom. Genesis 19. 1.*

This is a technical phrase, meaning that Lot was chief magistrate of the doomed city,—so swiftly had he risen to the top rungs in the ladder of society. Why did a man with a beginning like Lot, why did he not rise up and leave a life and an occupation and a companionship out of which so much danger and so much vexation of soul constantly sprang? The reason was that he had invested money, and he had embarked himself and his household in the land round Sodom, and in her splendid profits. And with all the vexations that wrung his heart Lot could never make up his mind to be done with Sodom and Gomorrah forever.—Alexander Whyte.

TUESDAY, 3rd. *The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. John 10. 3.*

How hard it is to get down to that point where we hear the voice which the sheep always know! Be not content until you have heard that voice!—John R. Mott.

WEDNESDAY, 4th. *He hath put a new song in my mouth, even praise unto our God. Psalm 40. 3.*

He is not the Christian that he ought to be who with no increase of insight or earnestness, prays the same prayer or offers the same praise twice. The need recurs, but in the meantime the needy soul ought to have learnt more of what it is for such as it, to ask of such a God.—Phillips Brooks.

THURSDAY, 5th. *The heavens declare the glory of God, and the firmament showeth his handywork. Psalm 19. 1.*

When the first star glitters in the twilight we may begin the grateful testimony, and when all the host burns in silent glory we may challenge every planet to share with us the holy duty of praising God.—Joseph Parker.

FRIDAY, 6th. *Behold, I am the Lord, the*

God of all flesh: is there anything too hard for me? Jeremiah 32. 27.

This thing too hard for thee,
This pressing need of thine,
Is just the channel I require
To show my grace divine.

—Ruth Thomas.

SATURDAY, 7th. *Who forgiveth all thine iniquities. Psalm 103. 3.*

It is a present forgiveness, an abiding forgiveness, an assured forgiveness, a complete forgiveness, my own separate and personal forgiveness. Now let my soul exult in it!—Mark Guy Pearse.

SUNDAY, 8th. *If we endure we shall also reign with him; if we shall deny him he also will deny us. 2 Timothy 2. 12.*

Victory is conditioned on endurance. Many vainly imagine they are going to reign with Christ who have never been willing to suffer with him. Can we endure coldness, criticism, neglect, ridicule, censure, misunderstanding, opposition, persecution, and, if need be, death for his sake who hath loved us? Then surely we shall reign with him forever.—M. W. Knapp.

MONDAY, 9th. *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. James 1. 17.*

Life would be wonderfully changed for us if we could keep ourselves always aware that it is God who gives us everything we receive. It would make us conscious always of the divine love, that God thinks about our needs and hears our prayers.—J. R. Miller.

TUESDAY, 10th. *The abundance of their joy . . . . abounded unto the riches of their liberality. 2 Corinthians 8. 2.*

In the Christian life joy is the index of health and whole-heartedness. It is not an experience for times and seasons; it is the abiding proof of the presence and enjoyment of the Saviour's love. So it inspires our giving, making the offering of our money a sacrifice of joy and thanksgiving.—Andrew Murray.

WEDNESDAY, 11th. *He saw that there was no man, and wondered that there was no intercessor. Isaiah 59. 16.*

Think what that means,—the amazement of God that there should be none who loved the people enough, or who had sufficient faith in his power to deliver, to intercede on their behalf! If there had been an intercessor he would have given deliverance; without an intercessor his judgments came down.—Andrew Murray.

THURSDAY, 12th. *Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain! 1 Corinthians 9. 24.*

It is the last step that wins, and there is no place in the pilgrim's progress where so many dangers lurk as the region that lies hard by the portals of the celestial city. It is when heaven's heights are full in view that hell's gate is most persistent and full of deadly peril.—A. B. Simpson.

FRIDAY, 13th. *God resisteth the proud, but giveth grace unto the humble. James 4. 6.*

He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

—John Bunyan.

SATURDAY, 14th. *Christ also suffered for us, leaving us an example. 1 Peter 2. 21.*

We cannot, without serious loss to ourselves and the cause of Christ in the world, neglect this aspect of the sufferings of Christ. —Charles Brown.

SUNDAY, 15th. *From that time many of his disciples went back, and walked no more with him. John 6. 66.*

Jesus hath now many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him, few are willing to endure anything for him or with him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his cross.—Thomas a Kempis.

MONDAY, 16th. *The Lord is known by the judgment which he executeth. The wicked is snared in the work of his own hands. Psalm 9. 16.*

Even if this life were all, the impious man has not the best of it. He has no high thoughts, no spiritual visions, no sense of a larger identity: if these be dreams they are dreams that bless the dreamer and inspire him to do other people good. Let the grass typify the wicked, let the stars typify the good and wise!—Joseph Parker.

TUESDAY, 17th. *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body. 2 Corinthians 5. 10.*

"We must all appear" may better be read, "we must all be displayed," or "manifested." The thought is not merely that of attending at a summons, of putting in an appearance: it is that of being disclosed, examined, under a broad light, so as to seem just what we are.—Handley C. G. Moule.

WEDNESDAY, 18th. *For what is the hope of the hypocrite . . . . ? Will God hear his cry when trouble cometh upon him? Job 27. 8, 9.*

Our power in prayer depends upon our life. Where our life is right, we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him.—Andrew Murray.

THURSDAY, 19th. *The eyes of the Lord are in every place, beholding the evil and the good. Proverbs 15. 3.*

The beautiful thing about life is that no matter how lowly our place, it is in the king's sight.—Margaret E. Sangster.

FRIDAY, 20th. *Mary . . . . sat at Jesus' feet, and heard his word. Luke 10. 39.*

Oh, may he teach us his own lessons about the strength, and sweetness, and beauty that may come to us all as we sit at his feet and learn of him!—G. Campbell Morgan.

SATURDAY, 21st. *As thy servant was busy here and there, he was gone! 1 Kings 20. 40.*

How solemn the sounds of the words! How they seem to echo the "Nevermore"! This is the day of possibility, of privilege, of priceless opportunity. God help us to improve it!—A. B. Simpson.

SUNDAY, 22nd. *Give ye them to eat! Matthew 14. 16.*

May it not be that at this very hour you are being proved? Do not look around, or within, or down to the earth, but look into his face; calm in the consciousness of divine sufficiency, and say, Lord, human resources have given out, now show what thou canst do! Jesus always has an expedient: he is never nonplussed, never at his wits' end, never troubled with the slightest hesitation. He always knows what he will do.—F. B. Meyer.

MONDAY, 23rd. *What shall I render unto the Lord for all his benefits toward me? Psalm 116. 12.*

All eyes see God's benefits, but few see God.—Mark Guy Pearse.

TUESDAY, 24th. *Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. Deuteronomy 33. 25.*

Each of us may be sure that if God sends us on stony paths he will provide us with strong shoes, and he will not send us out on any journey for which he does not equip us well.—Alexander Maclaren.

WEDNESDAY, 25th. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors! Proverbs 8. 34.*

It is the failure to spend a definite, even though it be short, time each day with God that is the secret of all weakness, variableness, and shallowness in our spiritual experience and service.—W. H. Griffith Thomas.

THURSDAY, 26th. *Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof! Luke 7. 6.*

Let a Roman centurion teach us: "I am not worthy!" That is the language for all of us,—not lip language, not affectation, but the real thing. Lowliness of mind is the sure sign of saintliness. The man who truly sees God will be stricken through with a sense of his own unworthiness, but he will believe at the same time in the illimitable power of God.—Charles Brown.

FRIDAY, 27th. *As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. John 21. 9.*

The risen Lord of life and glory, infinite in the matchless mystery of his person, manifested himself as taking care of tired and hungry men, preparing their breakfast and waiting upon them while they ate that breakfast!—G. Campbell Morgan.

SATURDAY, 28th. *To whom coming. 1 Peter 2. 4.*

Past experiences are doubtful food for Christians. A present coming to Christ alone can give joy and comfort.—C. H. Spurgeon.

SUNDAY, 29th. *Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore . . . . ! Matthew 28. 18, 19.*

As he goes away the one word that rings and burns in ear and heart is this: "Go ye! All of you go! Go to all! Go with all you have! Go all the time there is! Because I have the power, you go, in my power, out to the farthest reach of the earth!"—S. D. Gordon.

MONDAY, 30th. *And when Saul enquired of the Lord, the Lord answered him not. 1 Samuel 28. 6.*

Saul did not inquire of the Lord in penitent mood. He only wanted to use God as a fortune teller; he was afraid of the morrow. Is it any wonder that the insolence of it made God silent?—H. Elvet Lewis.

TUESDAY, 31st. *Ye know not what shall be on the morrow. James 4. 14.*

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way.

An immigrant family from Denmark recently arrived in Chicago, the father and mother each with an infant in their arms and closely followed by eleven other children, who were joined by a rope. All the way from Denmark these little ones had been tied together, in order that none be lost in the many changes.

Thus at the very outset children should be "tied" to the church. There's danger if they wander.

"The only way to save a lost world," says one, "is to save it before it is lost."

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

MAY, 1927.

Sunday, 1st. Psalm 62.

This is the "Only" psalm: see verses 2, 4, 5, 6. It consists of three strophes, each of which begins with "Only" or "Surely" (Ak, or Ach in Hebrew).

Verses 1-4. The psalmist awaits God's help. Words fail him, and his soul waits for God's salvation. Silence is often golden eloquence, and God can understand and interpret it. As the spirit waits, the soul's emotions are quieted; and as the nervous trepidation of the soul subsides, the spirit accumulates yet greater strength and peace.

Verses 5-8. It was the time of Saul's fierce persecution. The king and his soldiers were out to seek David's life, and it seemed as though his own followers were beginning to mutiny. But he strengthens himself in God. He silences his soul. His strength and refuge are in God, and he urges his men to follow his example, and pour out their anxieties Godward.

Verses 9-12. Men, after all, are a mere breath, which vanishes. Whatever their rank and power, they cannot count against God's will and favor. They dash themselves as waves against the rock, only to return on themselves in froth and foam. The psalmist may have noticed an inclination on the part of his followers to covet the power that money gives, and he meets their thought by saying that money gotten by oppression and robbery is as transitory and unsubstantial as a breath. Infinite power and endless mercy are the two pillars on which God's temple rests.

This psalm afforded help to St. Augustine as he emerged from the sins that had cursed his early life into the light and liberty of Christ. We are told that he read and re-read the Psalms, spending half the night in their study and finding in their words the expression of his own deepest feelings,—the sad lament of penitence, rising into the triumphant song of praise for the infinite mercy of God. Let us so appropriate this psalm—"at all times"! It is one true explanation of the mysteries of our lives, their difficulties, temptations, and failures, to believe that they are so ordered as to drive us to appropriate the manifold help of God. Many of us would have never explored the divine resources had it not been for the peculiar difficulties and temptations which have assailed us. We have made scores of mistakes because we have not availed ourselves of the resources of God.

Teach us, O Spirit of God, so to live that we may be enclosed in the inner circle of thy care! Help us to be quiet and silent amid the provocations of men, and leave with thee matters which lie beyond our power! Give us, we pray thee, the quiet heart which is encircled by thy presence! In Christ's name.

Monday, 2nd. Psalm 63.

From the third century this psalm has been regarded as the morning hymn of the church. "The fathers of the church," says Chrysostom, "appointed it to be said every morning as a spiritual song and medicine, to kindle in us a desire for God; to raise our souls and inflame them with a mighty fire of devotion; to make us overflow with goodness and love."

The realized presence of God should be one of our main incentives and experiences (1, 2). We would fain always enjoy it as we have done in the sanctuary. Already a sense of God's love had broken in upon his soul as he prayed, and already his quest seemed realized (3-5). Many of David's most blessed seasons seem to have been at night (6, 7). The darkness is caused by the shadowing wings of the shekinah. It was as though God withdrew himself backwards, as we do when we are teaching a little child to walk, that his servants should be led to assume positions and utter words which they would never have dared to assume unless they had followed on to apprehend that for which they had been apprehended (8-11). The psalmist was also a king, who was fighting foes of flesh and blood, and hoped to see them defeated and their power obliterated. He felt strongly that his enemies were God's enemies, and looked for their discomfiture as evidence not only of God's favor for himself, but as a manifest token that God had not withdrawn from the government of the world.

May we not apply these words to the final overthrow of Satan and his hosts on the field of Armageddon? The kingdoms of this world shall become the kingdoms of our Lord.

Lord Jesus, help us to follow hard after thee! When thou withdrawest the sense of thy nearness and sweetness, let us not be content to live without them! Give us grace to follow after, so as to apprehend all for which thou hast apprehended us!

Tuesday, 3rd. Psalm 64.

This psalm dates from the Sauline persecutions. The slanderous and lying stories which were put into circulation by David's enemies to justify their treatment of him

are specially referred to. In verses 1-6 he prays for preservation, and in verses 7-10 he receives the assurance of divine vindication.

The air was full of insult, sarcasm, slander, innuendoes, tale-bearing, and suspicion. Alas! we cannot but confess that these sins have existence amongst us. Even Christian society is not free from the look, the gesture, the shrug of the shoulders, the whisper of suspicion. The apostle James had doubtless abundant evidence to attest his statements that the tongue was lit from the fires of Gehenna, and that it sets on fire the whole course of nature.

God's judgments are against all such abuse of the glorious gift of speech. Note the parallelism of verses 4 and 7! They aim their arrows in the dark, but God's arrows of penalty and deliverance court the daylight, and are seen by all. Their tongue, as in the case of Ahithophel, is turned against themselves. As you speak of others even to your confidential friends, so will they speak of you! Like the boomerang of the Australian native, unkind and unscrupulous innuendoes return to curse their authors.

If you cannot speak good and wholesome words, keep silent! Turn your mind from dwelling on the evil to prayer that God may interfere to save those who may have stumbled to their fall. Do what you can to bridle the vicious tongue of the gossip, turning into the better vein of forgiveness, kindness, and ready help! It is easy to scatter thistledown, but who can gather it back? There is an irrevocable element in speech. The things we say continue vibrating forever in the ether waves of the universe, but they vibrate on earth also, so that some light word we have spoken may embitter a whole life, or ruin the peace of a household.

Set a watch, O Lord, on the door of our lips, that nothing may issue from them that would grieve thy Holy Spirit, or bring pain to others! May our speech be always with grace, seasoned with salt, that we may know how to speak a word in season to them that are ready to faint!

Wednesday, 4th. Psalm 65.

This joyous and beautiful hymn was probably composed for sanctuary use during the ingathering of the harvest. It specially records God's bountiful goodness in the fertility of the earth. There is a marvelous blending of nature and grace in its composition which gives it a front-rank position among sacred lyrics.

There are three divisions. We are transported successively to the courts of the Lord's house, 1-4; to the shore of the sea, where rock-bound coasts resist the fury of the waves, 5-8; and to the pasture lands and cornfields of Palestine, 9-13.

The opening words of the psalm are suggestive. There shall be silence in our praise (margin). As though the praise which arose in the psalmist's heart was too great for expression. Praise was waiting for God in Zion, because there the sin-burdened conscience had already found peace; because the soul of the penitent had been brought near, so very near, to God; because the stormiest seas had dropped to calm in his presence; and because nature was full of joy and love and song.

But the solemn thought suggests itself whether each of us has entered into the experience of verse 4, which may be rendered: "Happy is he whom thou choosest, and bringest near to dwell in thy courts! The bliss of thy house, thy holy palace, shall satisfy us." This, of course, in our case does not imply merely the service of the church, but the inner fellowship of the spirit. "Oh let me," says George Herbert, "when thy roof my soul hath hid, oh let me roost and nestle there!"

It may be that these words may be read in rooms of incurable illness, or in lonely places far from the ordinary fellowship and worship of God's people; but nothing can prevent your enjoyment of the divine presence. Open your heart, also, to that mighty organ of nature in which the roar of the ocean is the bass and the girding joy of the pastures is the air!

May we not be content to live on the outskirts of thy presence, O our Father! Bring us into the inner sanctuary, that we may know thee as a child its father, and as a friend his friend! Give us also to hear the music of the eternal anthem which arises from all creation, "Thou art worthy, for thou hast created all things"!

Thursday, 5th. Psalm 66.

This psalm is anonymous. There is an interesting exchange in verse 13 from the plural "we" to the singular "I," and it has been suggested that the speaker there is Hezekiah, who speaks as the mouthpiece of his nation, and expresses their united thanks for their deliverance from the threatening menace of Sennacherib and the Assyrian army. In verse 16 there is a possible allusion to his recovery from the sore illness which had threatened death. His prayer in his sickness, recorded in Isaiah 38, is a striking parallel to the sentiments expressed here.

The psalm is described by the old expositors as "the Lord's Prayer" in the Old Testament. It consists of five divisions. All the inhabitants of the earth are summoned to praise God and acknowledge his sovereignty, 1-4. They are bidden to recognize his mighty works in the past, and to recognize that his sovereignty is still exercised in the government of the world, 5-7. An invitation is issued for praise on account of recent deliverance from a calamity, which had threatened ruin, 8-12. The nation's representative enters the Temple to pay the vows uttered in distress, 13-15. All are

invited to listen to his grateful ascription of praise and thanksgiving, 16-20.

John Bunyan chose verse 14 as the motto of his "Grace Abounding to the Chief of Sinners," where he has recorded, as with a pen of iron and in letters of fire, his passage from death to life. And we may surely learn from such biographies the helpfulness of hearing one another's experience. But how is it that so many Christians appear to have no inner experiences of God, whether in their heart or in their circumstances? Of course we greatly vary, but is it not a fact that as the growth of a tree is recorded in the successive rings that can be counted when stem or trunk is sliced through, so there should be successive stages in the growth of the Christian soul? Conviction, conversion, consecration, purification, the anointing of the Holy Spirit,—these are stages, which, speaking generally, are experiences through which God leads the souls that he loves that they may realize the fulness of his saving health.

We thank thee, O Lord, for all the deliverances which thou hast wrought for thy people in the days that are past; and we beseech thee to deepen and extend thy work in our hearts, that we may follow on to know thee, and to be changed into thy image!

Friday, 6th. Psalm 67.

Composed as it probably was for use in the great festival gatherings of Israel, this priceless outburst of an overflowing heart well befits the jubilant mood of the soul when it enjoys a mountain vista, and sings beneath a cloudless sky. The singer goes beyond the limit of personal and even national environment, and asks that God's saving health may be realized by all nations, that all nations should sing for joy beneath his righteous rule, and that this sad earth, which has groaned and travailed for millenniums, should become belted with song. We are reminded of the forecast of Romans 8. 20, 21. Creation itself has been subjected to illusion and disappointment by reason of Satan, the god of this world, who has usurped its throne. Therefore it groans and travails in pain. But the hour is coming when it shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. "Then shall the nations be glad, and sing for joy, for thou shalt judge the peoples with equity, and lead the nations as the Eastern shepherd leads his flock."

It is noticeable that the realization of this happy forecast is dependent on the special gift of God's grace to his people. His ways are known on earth, and his saving health among all nations, when his own people walk in the light of his countenance. The earth yields her increase, and all the ends of the earth are filled with his presence, when God is recognized by his people as in a peculiar sense their own.

"Our own God," what rapture is here! There is a wide difference between speaking of things and people as fair and useful, and saying of them, "These are my own! My own dear child! My own dear home! My own dear friend!" But faith can lay its hand on God and appropriate him for itself, as though there were none else in all the universe to share him. He is our own, because each of us can say, "He loved ME, he gave himself for ME!"

Heavenly Father, extend to each of us the golden scepter of thy personal and individual welcome! Cause us to approach unto thee, that so we may be used to shed the healing and illumination of thy light on those within our immediate companionship and association! In Christ's name.

Saturday, 7th. Psalm 68.

This is one of the grandest odes in existence. It was probably composed when the ark was brought up in triumph from the house of Obed-edom to its temporary restingplace on Mount Zion, 2 Samuel 6. It is evidently a processional hymn, to be sung by white-robed priests and Levites; and we can almost trace the successive divisions of the melody as corresponding to the several stages of the march.

As the ark is being lifted to the shoulders of the Levites a measured strain is chanted by the assembled choirs (1-6). The procession moves forward, and in this a parallel is suggested between it and the march of their forefathers through the wilderness (7-14). Now Mount Zion looms in sight, and all the neighboring hills are depicted as looking on in envy at its selection in preference to themselves (15, 16). Slowly and reverently the sacred concourse begins to climb the slopes of the mountain, with strains of transcendent majesty and beauty (17, 18). Indeed there were none more fitting to describe our Lord's ascension (Ephesians 4. 8). The procession now passes before us, and we are able to study its constituents (19-27). If it be asked, why these warlike references, it may be replied that they refer to the ancient idolatries that were supposed to reside in this ancient shrine. They were doomed to defeat before the advance of God's elect. The assembled host, looking out on the great nations that surrounded them, now fearlessly challenges them (28-35). The God of Israel will give strength and power to his people!

"Let God arise!" This was the formula used by Moses when the camp was struck in the wilderness march. How strange its subsequent history and use! Through the smoke of many a subsequent battlefield these words have rung out.

"God setteth the solitary in families." He is specially thoughtful for lonely people.

"The women that publish the tidings." This is being fulfilled by the exodus from

our homes and churches of noble-hearted missionary women.

"Gifts for men." At Calvary the great victor, Jesus, won the place of the headship of the church, and at Pentecost dispensed the wealth of his ascension, as the apostle, in Ephesians 4, reminds us.

We worship thee, Lord Jesus, in thine ascension glory, and humbly claim to receive from thee the gifts which thou art enthroned to bestow, that we, being emancipated by thy triumph, may become thine almoners of blessing to a needy world. Oh give us strength and power!

Sunday, 8th. Psalm 69.

This touching and plaintive psalm is often applied to our Lord in the New Testament. Compare verse 4 with John 15. 25; verse 9 with John 2. 17 and Romans 15. 3; verse 21 with Matthew 27. 34 and 48; verse 25 with Acts 1. 20. But verses 22-28 can have no counterpart in our Lord's experience. The psalmist invokes on his enemies disease and desolation, and asks that they may be excluded from divine help and from the gifts which are included in the covenant. It is impossible to harmonize these terrible words with the teachings of Jesus: they stand here as an argument and illustration of God's progressive revelation. Only slowly did the dawn of the gospel break through the dense clouds which had brooded over even the Chosen People. But how much worse was the gross darkness that brooded over the world!

Is it not wonderful that our Lord, though possessed of boundless resources, should submit to many of the conditions described in the earlier part of this psalm? Submitting to misunderstanding and hatred! Saving others, but unsaved himself! Overcome, as we are, by combinations of human malice! Yet is not this the reason that he is so unspeakably dear to us? He has passed through our experiences, sin excepted; has trodden our path; has drunk of our cup and been baptized with our baptism. When his arms were stretched out so wide on the cross, it was as though to gather us to his heart, and to assure us that in all our affliction he was afflicted, but that the angel of his presence was prepared to sustain and comfort.

It is to the cross that the heart must turn for the grace that will reconcile it to endure all conflict and privation. When Christ is uplifted within our vision, nothing is too hard to venture upon or endure. Faith rests upon a power beyond itself. "Midnight is past," sings the sailor on the Southern ocean; "the Cross begins to bend." It is when the cross bends to help us that we reckon the dawn is near.

Lord Jesus, thou hast trodden the path before us, and hast drunk the cup to its dregs! We adore thee for thine ineffable condescension, but oh, draw us nearer, and make us hourly more aware of thy companionship through this valley of shadow! Grant us to soon see the light of dawn awaiting and beckoning us!

Monday, 9th. Psalm 70.

This psalm is identical with the closing verses of Psalm 40. 13-17. But it is well worthy of our study, because it reminds us that we have the right and the invitation to put God in remembrance. He often delays coming to our help until the fourth watch of the night, or the night before our execution, as in Acts 12, but he is never too late. Yet how natural it is to say with the psalmist, as he closes the psalm, "O Lord, make no tarrying!"

It is quite possible that many may pass over this little psalm, having no use for it, and wondering that the same petitions as occur in a former psalm should be taken from their original setting and set here by themselves. But may we not answer this comment by pointing to the new emphasis that is thus given to the psalmist's complaint? We shall never know how many poor and needy souls have been led to pour out their hearts before God in this psalm who might not have realized its beauty and appropriateness when attached to the radiant optimism of Psalm 40.

How wonderful it is that notwithstanding these centuries of experience of Christianity psalms like these are still in such request! Still we cry to God, "Make haste!" Still we confess that we are poor and needy. Still our enemies deride our misery and mock us with "Aha! Aha!" Surely there is a reason for this. It is only in our personal experiences of temptation, loneliness and opposition that we can apprehend the unsearchable riches of Christ.

Note the eightfold repetition of I, me, my. After all, each of us has to realize the light and love of Christ by experience of their opposites. Were it not for night we should never discover the stars.

O Lord, we thank thee for all the leadings of thy providence which are intended to reveal thine all-sufficient grace! May we be enabled to look from our enemies and sorrows to thyself, and find in thee that infinite supply which will be for our eternal enrichment and comfort!

Tuesday, 10th. Psalm 71.

It is thought by some exegetes that Jeremiah was the author of this psalm, because of its pensive, plaintive note, its quotations, its autobiographical hints, all of which comply with much in the prophet's character and life. In any case, it is the psalm of mature life: we might almost say, of age (9, 17, 18).

One keynote is "Great" or "Greatly" (19, 20, 21, 23). Another is "All the day" (8,

15, 24). "Thou holy One of Israel" occurs in two other psalms only, 78 and 89.

There is no clear system in this exquisite outpouring of soul, but it has been used by myriads as they have reached life's sunset.

As Whittier puts it in his inimitable poem, when the night falls presently upon our day of life and far voices call our feet to paths unknown, this psalm will seem admirably appropriate. We shall resort to God's loving care, sure that we shall find in him an unchanged and unchanging rock. Then, as our life passes in review, we shall see that we have been holden up from our birth, and our mouth shall be filled with the praise and honor of our God. What a story we shall tell of hair-breadth escapes, of marvelous interpositions, of miracles of mercy; how God has taught us from our youth, has increased our greatness, has turned to comfort us, and has shielded us from the results of our own folly, and from them that sought our hurt! Our lips shall greatly rejoice, and we shall, in another world, give new songs to the celestial harpists. Yes, he who has shown us great and sore troubles will make us live again, and bring us from "the depths of the earth" to the heights of heaven. Whatever the sorrows of our life have been, he will turn again and comfort us (21).

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long!

We thank thee, eternal Father, that with thee rest the souls that have departed in thy faith and fear; and we pray thee so to guide and help us that we may so pass through the days of our earthly life in faith and love that we may not come short of thy welcome when we pass to our home!

Wednesday, 11th. Psalm 72.

This psalm combines prediction and prayer. The predictions of the repeated "shall" may be also rendered as the anticipations of prayer and hope.

If the king's reign is founded on justice, it will be characterized by peace (1-4). And it shall stand solid against the shocks of time (5-7). Moreover, it shall spread until it becomes practically universal (8-11), the one vital point being that the king should ever maintain the cause of the poor and needy (12-15). In vivid metaphors the psalmist next describes the prosperity and permanence of such a kingdom (16, 17). Waving cornfields shall climb the gaunt mountain slopes. The populations of that blessed land shall multiply like the grass of the pastures, and finally the whole world will recognize the reign of its king.

Note the soundness of this philosophy! The true stability and prosperity of a nation depend not on its politicians, nor on its advance in the arts of war, but upon the health, happiness, and loyalty of the masses. When the poor are treated justly and their children can be reared under befitting and healthy conditions, when the needy are cared for and those that have no helper are succored, then there is no fear of revolution. Revolutions are born when the conditions of life become intolerable, and there is no redress but force. The foundations of a stable reign are in the happiness of the poor.

How exactly are the anticipations of the psalmist fulfilled in our Saviour! We may substitute "Christ" for "He" in every sentence. For instance, Christ's reign shall outdate the sun and moon. He wields the power of the eternal throne, but he descends on the hearts of men as dew. "Tarshish" stands for the busy Western hemisphere, as "Sheba" for the meditative East. His benediction-octave includes the poor in spirit, the meek, and the persecuted. His reign is founded on his cross. He has the right to rule men because he died for them. Thus the second book of the Psalter ends on the top note, and we join heartily in the ascription of verses 18 and 19.

Once more, Lord Jesus, we worship thee because thou hast so often interposed on our behalf! All the blessings we need are stored in thee. Oh hasten the time when the whole earth shall be filled with thy glory!

Thursday, 12th. Psalm 73.

This and the ten following psalms are ascribed to Asaph and his family (1 Chronicles 16. 7; 2 Chronicles 29. 30). The author recounts his conflict with a strong temptation to envy the wicked, a problem which is discussed also in Psalm 37.

The poet sets out with the eternal and unchallengeable fact that God is only good (1-14, margin). He had almost lost his footing as he contrasted the lot of men of the world with that of the righteous. Their life passed on as a softly-flowing current. Though they were haughty, proud and godless, their evil heart overflowing with corruption and their lips blaspheming the Almighty, it seemed as though God did not care, and that religion was in vain. In fact, it seemed as though God had abdicated from his throne, and that he was indifferent to the interests of his people.

Troubled as he was, he resolved to keep his doubts to himself (15-22). He locked his lips lest the thistle-down might sow a crop of doubt or questioning in other souls. He was careful not to disturb the faith of others. He resolved to fight his doubts alone. A good example for us all! Doubt your doubts! Fight out the battle alone in the presence of God, who is light, and in whom is no darkness at all! When presently the good Asaph entered the divine presence chamber, light shone through a rift in the clouds. Communion with God cleared his vision. In the holy stillness, where voices of ambition and pride failed to enter, he real-

ized that the outward prosperity of the wicked exposed them to a gradual gliding over slippery sheets of rock to deterioration of soul and to the loss of the real things in their mad pursuit of an eluding phantasy. Then comes the moment of awaking. To them it will seem as though God had been asleep whilst they wrought their will, but in point of fact they will learn that they had been the dreamers.

Thou art all in all, O God! Having thee, we desire nothing beside. Why should we lose heart at the poverty and difficulty of life, since thou art our helper here and our pledge of the hereafter!

Friday, 13th. Psalm 74.

This psalm was probably composed when the Chaldeans were destroying the Temple and city. Compare verse 8 with Jeremiah 52. 13-17.

The psalmist first recounts the nation's agony (1-11). God must lift up his feet, i.e., come swiftly, or his help will be too late. The enemy had already burnt the meeting-places where pious Jews met for weekly worship, and now they had set up their standards over the buildings consecrated to Jehovah. Their rough guttural speech resounded through the sacred courts, whilst they swung their axes on the exquisitely carved woodwork as though they were woodsmen amid the forest trees. Finally they had set fire to the whole, and had brought God's "dwelling place" to the ground.

Notice the reiteration of "Thy" and "Thine"! The psalmist says nothing of the suffering of the people until the closing verses. His one contention is that the name and honor of God were at stake, and that he should vindicate his own supremacy. The enemy was blaspheming his name: was not that reason enough for him to interfere?

Here is a deep lesson for us all! We are too apt to regard religious conflict from the standpoint of our own concern, rather than lamenting the dishonor to the holy name by which we Christians are known. Instead of the air being filled with acrimony, it should be laden with our tears and prayers.

After the wondrous miracles of the Exodus the psalmist turns to the wonders of creation. The alternation of day and night, the regular process of the seasons, the regularized order and beauty of the universe are cited as evidence of God's mighty power. Why should he not exert it? Surely Jehovah should defend his honor, which had been besmirched. And there were other reasons. Was not Israel his turtle-dove? Had he not bound himself by covenant promises? Even if he disregarded the helpless silence of the poor and needy, must he not consider his own great name?

These are arguments which we may use when we look out on the growing disorder and irreligion of the age.

Heavenly Father, we would plead with thee on behalf of thy church! Dissension within and increasing opposition without fill us with foreboding as to the future. The love of many is waxing cold. For thine own sake interpose! Answer the assaults of the enemy by the unveiling of the unseen and the demonstration of thy Spirit! In Christ's name.

Saturday, 14th. Psalm 75.

How befitting that the wail of the previous psalm should break forth into the glad thanksgiving of this! It is practically certain that the defeat of Sennacherib, guaranteed to the singer's faith, inspired these triumphant chords. In this connection it is significant to note in verse 6 that the North is omitted, because it was the quarter from which the Assyrian invasion emanated. But the sense of that verse, and of the whole psalm, is that saving help must be expected from God alone, and that he would not disappoint.

The believing soul first gives thanks before the deliverance is actually experienced. Listen to the abrupt inbreaking of the divine voice (2-5)! He awaits the appointed time. The arrogant boasts of men are countered by a divinely set period. The wellbeing of ordered society will be adjusted and maintained by the divine fiat. "Lifting up" is characteristic of this psalm: see 4, 5, 6, 7, 10. Men are ever trying to lift themselves to thrones of influence and power, but the only real stability is from God. He casts down the mighty from their seats, and elevates the humble in heart. The judgments of God must ultimately vindicate his righteous judgment (8-10). This simile of the cup, containing nauseous ingredients of which the wicked must drink, occurs frequently in the Apocalypse.

God's nearness, referred to in verse 1, is a precious consciousness for those who love him. It is a blessed mood which lightens the mystery of this perplexing outer world when we feel that Christ is near us. There are times when the thin separating veil suddenly parts, and we realize that he is present. We are no longer distracted by the isms of the schools, no longer subject to human opinions and influences, no longer in doubt as to the reality of the spirit world as contrasted with the passing shows of time. Then praise takes the place of prayer. We become as conscious of God as we are aware of the outward world.

Lead us into thy secret place, O most high and holy Father! We thank thee that we were made nigh by the blood of the cross. May we be kept nigh by the gracious influence of the Spirit until such time as the veil parts and the shadows flee away! In Christ's name.

Sunday, 15th. Psalm 76.

In the Septuagint this noble psalm has

above it the inscription, "On the Assyrian." It was a terrific crisis when the little country of Judea found herself pitted against the mighty Assyrian empire. Nothing could have saved Jerusalem short of the outstretched hand of Jehovah, in answer to Hezekiah's and Isaiah's prayer.

The miracle of deliverance had been wrought in Israel, in Judah, and in Salem (1-3). Shield and sword and the flashing lightnings of the arrows as they sped from the bow had been hurled against God's tabernacle or tent in vain. That safety may be ours. Learn to put his presence between yourself and every menace of earth or hell! Its curtains are invulnerable to mortal steel. On the mountains lay the flower of Sennacherib's army in the dreamless sleep of death (4-6). It is probable that the cause was the outbreak of some virulent plague.

The angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.

The inhabitants of Jerusalem rushed forth to plunder the camp. Isaiah tells us that even the lame and crippled hurried to the spoil, and the hills over which the Assyrians fled were henceforth known as "the mountains of prey."

The world watches the incidence of divine judgment with awed silence (7-9). The helpless are helped, the weak are sheltered, the meek are saved. When man's outrageous treatment of the weak and helpless has broken loose, it leads to an exhibition of divine love and care which arouse universal homage (10-12).

Great God and Father, we realize that we should never have known the inexhaustible stores of thy patience and love if it had not been for our experience of temptation and trial! We have known thee in our dark days even better than in our bright ones. Thou hast succored us in sorrow, shielded us in temptation, and led us through the deeps. We humbly adore and thank thee, O Father of our spirits!

Monday, 16th. Psalm 77.

The psalm resembles some notes of Habakkuk 3. 8-15. It probably belongs to his time, at the end of Josiah's reign, when the Ten Tribes had already been deported, and the captivity of Judea was imminent. The "Selahs" divide it conveniently.

Verses 1-3. Here the psalmist's soul is rent with anguish. In the darkness his hands were stretched out to receive the gift of help which he was assured would come. He bewailed himself, refusing comfort from any lower source, as Jacob did in his despair for Joseph. And the more he thought of God, the more aggravated his sorrow became, since it seemed as though he had grieved him, and that the gulf between them was yawning further and still further. Oh, what should we do without God! What will they do who, in the other world, are separated from him "by a great gulf fixed"?

Verses 4-9. In his bewilderment, as the commentator Trapp puts it, "the psalmist, like the bees in winter, resorted to the stores of comfort accumulated in sunnier days." Particularly he remembered his song in the night. But wave after wave of questioning doubt swept over his soul. Nevertheless to every doubt faith had an answer. "Will the Lord cast off?" No! (See Romans 11. 1.) "Will he be favorable no more?" His compassions fail not. (See Lamentations 3. 22.) "Is his mercy clean gone for ever?" No! (See Psalm 103. 17.) "Does his promise fail?" No! (See Hebrews 6. 18.) "Has God forgotten to be gracious?" No! (See Exodus 34. 6.) "Has he in anger shut up his tender mercies?" No! (See Psalm 103. 17.)

Verses 10-15. Memory comes to reinforce our reeling faith. Surely the love which began in eternity is not likely to cease in time. If he loved us in Christ before the heavens and earth were created, surely it will not become as a dream of the night, which trod too lightly on the sands of memory to be recovered!

We pray thee to forgive us, O Lord, when we are about to lose our footing and despair! Wilt thou not remember thy own cry of forsakenness on the cross, and bear with us! Succor us when the storms within and without threaten to overwhelm!

Tuesday, 17th. Psalm 78.

The history of Israel, and especially of the Northern tribes, is treated in this psalm. The past is recounted to stir the people from the idolatry and ingratitude to which they had sunk.

The two principal divisions are introduced by the same heading, verses 12 and 43. The first of these treats of the passage of the Red Sea, the second of the plagues of Egypt, the wilderness wanderings, the early history of the Hebrew settlement, and concludes with David's accession to the throne. The psalmist also stresses the substitution of Judah for Ephraim in the leadership of the nation.

Where literature was scarce and the art of writing was limited to a few, great teachers and historians would commit their thoughts and records to the memories of the people, as Homer in the Iliad and Odyssey (1-4). It was God's will that the knowledge of his miraculous dealings with his people should be thus transmitted to coming generations (5-8). Ephraim's revolt from the God of their fathers was as unworthy as when soldiers turn back in the day of battle (9-11). In verses 12-20 is the recital of God's beneficence to his people in the passage of the Red Sea, the guidance by the

pillar of cloud and fire, and the miraculous gift of water from the smitten rock. But, alas, how contemptuously were his gifts received! "Can God, can God," they said, instead of "God can, God can." Yet "many a time" (38), "how oft" (40), did they repay his shepherd care by contumely.

We must not judge them too harshly, for we also have had our seasons of unbelief and ingratitude. We have accused him of forgetfulness and indifference. We have rebelled against him in our wildernesses, and grieved him in our deserts. But he has never failed to forgive and love us still.

The psalmist next recites the plagues which God inflicted on Egypt on behalf of his people (40-64). It was as though a procession of angels performed his bidding to succor his own, but again they regarded his care with the basest ingratitude, which lasted till the sanctuary of Shiloh was destroyed in the days of Samuel. Presently the pall of silence was broken (65-70). Ephraim was rejected, and David was raised to the throne. The ark was transferred to Jerusalem, and the Davidic reign became the symbol of the perpetual reign of the Son of David, to whose kingdom there shall be no end.

Forgive us, O gracious Father, that our life has been so chequered and our faith so fickle! Fetch us back to thy fold, if we have wandered, and help us to follow thee henceforth with faithful steadfastness of soul! In Christ's name.

Wednesday, 18th. Psalm 79.

This psalm, like 74, evidently dates from the Chaldean invasion. In the latter, the destruction of the Temple was the prominent thought; here, the massacre of the citizens—the servants and people of Jehovah,—is the outstanding lament. Jerusalem was in heaps, and the littered corpses of the inhabitants provided a carnival for the vultures and the carnivora.

In the first stanza, 1-4, the heart-rending spectacles that accosted the patriot's eyes are painted in Rembrandt colors. The second, 5-8, appeals for vengeance on the conqueror, who had carried out the divine behest with such atrocious cruelty. The third, 9-12, is full of confession and childlike confidence. Even though sin has been committed, and the punishment is just, yet will not Jehovah still plead their cause and interfere, restraining the enemy and restoring the ancient relationship of shepherd and flock?

Note that the psalmist, notwithstanding the terrible condition of city and people, still held to his faith that they were God's people, and the sheep of his pasture. Surely this relationship was indisputable: and the lesson for us is of immeasurable importance. When once the soul has come into definite relationship with God in Christ, its attitude to sin and its penalty are completely altered. It may sin, even grievously. It may suffer the natural consequences to the last degree. But it is still a child, still one of the sheep of the divine pasture, still separated by an impassable chasm from those who have never received the divine seed, or been certified by the Spirit of adoption. We may have come low, but as God's children we have still a claim on our Father which he will not repudiate. He may chasten, but he will not cast away.

Sin cannot permanently separate the soul from God. It carries the prodigal into the far country, but the Father watches the skyline to catch the first symptom of the prodigal's return.

Help us, O God of our salvation, for the glory of thy name, and purge away our sins, and deliver us! Let our sighing and our tears come before thee! Let a happy oblivion fall on the past, and henceforth may we show forth thy praise to all generations!

Thursday, 19th. Psalm 80.

Under the figure of a kine injured by a wild beast the psalmist laments the degradation of the Ten Tribes. "The house of Joseph" is the distinctive name for Israel as distinguished from Judah.

Note the recurring refrain in verses 3, 7, 14, and 19, and that the divine name is on an ascending scale,—God (3), God of hosts (7, 14), Jehovah God of hosts (19). He is represented as sitting between the cherubim, as though in the time of their distress the Northern tribes turned from their calves, which Jeroboam had set up, to the Temple and ark in Jerusalem.

The petition that God would allow his face to shine carries us back to the priestly benediction of Numbers 6. 25. The shining-forth of God's face will dispel all fogs and mists, with their depression and uncertainty. His smile can change the blackest night to day. Let us carefully avoid earth-born clouds and mists, and address our earnest prayers to that "son of man" who can be no other than our Saviour, now seated at the right hand of God!

From him we naturally pass to the vine, to which the Master compared his church. Here it is employed as an emblem of Israel, but how much of this touching elegy is true in our own experiences! We also may lament the breaking down of the old fences, and the trampling of her fruits. On the one hand she is menaced by the growth of ceremonialism, and on the other by the intrusion of false doctrine. Let us pray that we may be turned again as in the days of Edwards, Finney, and Wesley!

We lament and confess before thee, O Lord, the condition of thy professing churches, threatened and ravaged on every hand! Her fences are broken down, and her soil trampled by contending feet. Have regard to the prayer which we humbly present in the name of Jesus, and turn us again, cause thy face to shine, and we shall be saved!

Friday, 20th. Psalm 81.

This psalm deals specially with the observance of the Passover, that seemed to be falling into disuse. The patriot-minstrel sets his appeal to the richest Hebrew psalmody, as though to stir a response in the heart of his age. He recalls the burst of music and shouting which inaugurated the glad anniversary in the old time (1-3). He reminds the national conscience of the historic event, which underlay their very existence (4-7). He appeals for the renunciation of the idolatries which had staunched the flow of the divine bounty (8-12). In rich luxuriance he depicts the blessings which their obedience and faith would release (13-16).

The reminiscences of the institution of the Passover and of its observance in earlier years are graphic. We can almost hear the joyful songs, the clashing trumpets, the blare of the horns, the twang of the cymbals, which inaugurated the feast and commemorated the hour when God's angel went forth to emancipate his people. Then all other voices are hushed whilst the divine voice recounts the wondrous narrative of emancipation from slavery, and the incidents of the wilderness march (6). (The monuments supply the picture of the wicker-baskets and the heavy burdens which were used by the toiling slaves by whose hands the pyramids and store-cities were built.) In verse 7 the divine voice continues to enumerate the miracles of the Exodus,—the giving of the Decalogue from the thunder-covert, the miraculous gift of water from the rock, the many instances when in response to their appeal the people were delivered. And there would have been no cessation of those miracles if only Israel had kept from strange gods. However wide they had opened their mouths, they would have been filled. He would have subdued their enemies, and fed them with wheat and honey of the best.

What a lesson and warning are here! There is no limit to what God would do in and for us. Alas for our own little faith and slack obedience! God's gifts are only limited by our want of faith and capacity to receive.

Heavenly Father, who gavest our Saviour Christ to be our paschal lamb, we realize that with him thou wouldst freely give us all things, but we have limited thy gifts by our failures and sins! Oh forgive and restore us, that by obedience and faith our capacity to receive may approximate to the wealth of thy desire to impart!

Saturday, 21st. Psalm 82.

This is the magistrate's or ruler's psalm. Luther says of it, "Every prince should get this whole psalm painted on the walls of his room, for here they will find what high, princely, and noble virtue their situation demands, so that worldly supremacy, next to the office of the ministry, is the highest service of God, and the most honorable duty upon earth." For a close parallel to this psalm see Isaiah 3. 13-15.

Verses 1-4. Some suppose that "gods" refers to angels, but this will not suit the tenor of the psalm, which unquestionably deals with those who exercise judicial authority, and are accredited ministers of divine truth. In Exodus 22. 28 the people were taught this. Whoever came before them stood at the divine bar, Exodus 21. 6 and Deuteronomy 1. 17. They could not, therefore, complain if the divine judge called them to his bar.

In verse 5 there is a pause, as though God waited for their reply. But none was forthcoming, and they continued in their evil ways.

"Ye are gods" (6). At first it seems strange that men so wicked should be dignified by so high a title. But that name imputes to them the divine weal, below which they had so grossly fallen. This is a sidelight on the great doctrine of imputed righteousness. Our Lord quoted this verse when the Jews were contending with him, his point being that if Scripture called these false judges "gods" because they filled the place and represented the authority of God, his opponents had no right to accuse him of blasphemy because as "the sent of God" he was fulfilling the Father's will. But in verses 7 and 8 the divine appeal was ignored, and God himself was implored to undertake the judgment of the world: much as the church cries to her absent Lord to make haste to right the wrongs of time, and bring in his glorious kingdom (Revelation 6. 10).

O gracious Lord, we beseech thee to look down upon our world so full of oppression, revolt, waste, and sin, and hasten the hour when thou shalt assume thy rightful place and reign over the hearts and consciences of men! Assume the empire which thou didst win by thy obedience unto death!

Sunday, 22nd. Psalm 83.

The full story of this psalm is unfolded in 2 Chronicles 20. The nations surrounding Jerusalem seem to have made a universal compact to wipe out the Chosen People. Jehoshaphat's prayer tells the full story. The underlying reason may have been his refusal to join in the compact of these heathen people for mutual safety, so reliant was he on the keeping power of Jehovah, from whom they had received the grant of Palestine. All Judah, gathered from all their cities, stood before the God of their fathers in utter helplessness. They knew not what to do, but their eyes were upon him. Then, we are told, on Jahaziel, one of the sons of Asaph, the Spirit of the Lord came, telling him that they need not be dismayed, that the battle was not theirs but God's, and that they would certainly see the salvation of God. Perhaps Jahaziel

himself composed this psalm! In any case, it embodies the prayer he made, and the divine reassurance.

In all times of opposition and persecution we should search our hearts to be sure that we are on the line of God's purpose, and that God is implicated in the fray (1-4). Only it must be clear that you are persecuted for righteousness' sake, that men can say nothing against your personal character, and that they only accuse you because your cause and God's are identical. Then the Almighty is no longer an onlooker, but an ally; not a spectator, but a present help!

Men who are naturally enemies to each other will join in mutual alliance against the people of God (5-8).

Three deliverances in the great past are quoted as specimens of the help that was so urgently required (9-12).

The disaster imprecated on these foes (13-18) was clearly inspired by the letter of the older dispensation, which our Lord so distinctly set aside as the husks of the grain which he served so bountifully in the Sermon on the Mount.

The cessation of persecution is not a healthy sign. When the church is most holy and determined in her devotion the enemy is aroused to do his worst. When she has lost her first love, the enemy is content to leave her unmolested.

We pray thee, Lord Jesus, to succor thy persecuted saints, especially thine elect in Russia and China, that they may be able to endure, and may pass through the fire unscathed! Hasten the time when the power of the enemy shall be forever broken, and the world be covered with thy knowledge and love!

Monday, 23rd. Psalm 84.

One of the loveliest notes in the Psalter orchestra! The author, as we infer from verse 9, must have been David himself, and probably it must be classed with Psalms 42 and 43 as having been like them the fruitage of his exile caused by Absalom's rebellion.

The first seven verses, divided into four and three, as is often the case in the Psalter, contain a meditation; the remaining five are a prayer. Note the three "Blesseds" (4, 5, 12)!

"Amiable" is lovely or lovable (1). The longing and fainting are closely connected with outcries of joy (2, margin). They do not indicate unfulfilled desire, but longing, the satisfaction of which leads to more earnest craving, and that to songs of joy. The more we long for Christ, the more we enjoy him, and the enjoyment leads to deeper longing. Verse 3 does not mean that he envied the birds which built in Mount Zion, but that he was himself as a sparrow or swallow which after long wandering had found a home or nest in God's house. "My sorely-driven soul, a terrified little bird, has at last discovered its true bourne and rest in thine altars, in the sacrifice of praise, in the sacrifice of a broken and contrite heart. Otherwise I must have been a lone bird on the housetop, or as the owl of the desert."

We cannot literally dwell in the Lord's house all our days (4), but we may carry into all the days of our lives its spirit and atmosphere. In verse 5 are the two conditions of the blessed life,—to have God as your strength, and to have his ways in your heart. "The valley of tears" (8) is often the nearest way to the land where God wipes away the tears from off all faces.

We thank thee, Spirit of God, for inditing this psalm through the lips of thy servant! Grant unto us, we pray thee, so to pass through the valley of shadow and weeping that we may come at last to the land of the leal-hearted, where God will give glory! In Christ's name.

Tuesday, 24th. Psalm 85.

This psalm probably dates from the return of the exiles under Nehemiah. Their heart was filled with hope and their lips with song when the first edict was issued, but their spirits were deeply chastened when they reached the city and beheld its ruins, the desolate Temple site, and the leveled walls. This will explain the alternatives of emotion and depression which succeed each other, like clouds and sunshine across the hills.

The repetition of the word "Turn" is characteristic of this psalm. The people had turned from their sins, and God from his displeasure, but there was still need for further turning before once more Jerusalem could regain her former queenly beauty.

Verses 4-7. The plaintiveness of this paragraph reflects the mood of the exiles, who felt that Jehovah must continue to work mightily on their behalf. That he might not be limited or hindered, there was need that he should quicken by words of cheer, and succor by his salvation.

Verses 8-13. A quiet confidence arises in the depths of the psalmist's heart. Yes, salvation is nigh, and glory shall yet dwell in the land!

A fourfold personification of the relations between earth and heaven follows. First, we have the union of mercy and truth (troth, i.e., faithfulness to promise or pledge), of righteousness and peace. God is able to show mercy because he is true to himself. He can give peace because his righteous claims have been met. How true this is in our salvation! Jesus on the cross has made it possible for peace to come to our hearts, unchecked by the claims of the righteous law. Second, directly God sees the first trace of loyal troth in us, his holy nature responds from heaven with a smile of greeting. Third, God's good gifts, when we recognize and respond with grateful hearts, are greeted by an increase in our

earnestness and faith. Fourth, God teaches man to walk in his own footsteps.

Heavenly Father, we thank thee that there may be such complete harmony between thyself and our poor lives! May we not fail thee in thy great desire to bring us into closer fellowship with thyself! Above all we thank thee for the Saviour's incarnation, which has left us an example that we may follow in his steps!

Wednesday, 25th. Psalm 86.

David was evidently in sore straits. The oppression of the enemy was strong, and he had no hope save in God, but notice the four ascriptions to the very present help of God: "Thou art good," "Thou art great," "Thou art God alone," "Thou art full of compassion" (5, 10, 15). As for himself, he was poor and needy, and might he not add godly, in the sense that he had no other helper? Certainly God was pledged to help him, since he was his servant, and his mother's prayers and faith could not be unrewarded (1, 2, 16).

The psalm is very rich, and there is hardly an item in it which we may not plead on our knees. No commentary can make it more applicable to each of us as we present ourselves before our heavenly Father. But we may at least concentrate on this thought, that nothing will incite the spirit of prayer so powerfully as previous meditation on the nature and nearness of God. There is hardly a verse in this psalm which does not mention the divine name.

Sometimes it is Jehovah, the term by which we are reminded of his unwearied, undecaying, and unexhausted sufficiency: "I am that I am," whose emblem was the bush that burned with fire and yet was unconsumed. When we address the Almighty thus we think of him as the unchanging God of the eternal covenant. He will never alter or fail. He will never swerve from his ancient promise. He is the Rock of Ages, unaffected by the drift of history or the clash of change.

He is also my God, my strong and almighty helper. The word Elohim is the synonym for God's all-sufficiency to meet every emergency and need. The psalmist appropriates all that, as the Saviour did in the cry of the cross, "My God, my God." We have a right to claim the whole of God's help as though there was no other needy soul in the universe.

Lord conveys the idea of authority and rule.

Let us use these three names in prayer! Surely such a conjunction should make the soul glad and fortify it against all evil.

Bow down thy ear to my lowliness, O God! Hear me in my sore need! Preserve me from falling! Save thy servant that trusteth in thee! Be merciful to me in my helplessness! Rejoice me amid my many anxieties and sorrows! Give me of thy strength, and comfort me with thy love! In Christ's name.

Thursday, 26th. Psalm 87.

This is a song of praise for some great deliverance. From end to end it rings with the joy note.

The main lesson is to distinguish between Zion, which is founded on the holy mountains, and all other cities and nations.

Zion was founded in God himself. Jerusalem was the object of his love. The light that shone there had a glory with which no other city could compete. Jehovah had made it his dwelling. The shekinah brooded between the worshiping cherubim of the ark. All the glorious things spoken of her were less than the truth.

In our time we may apply this outpouring of praise to the universal church. For her we may find even more than the ancient psalmist did for Jerusalem.

At the 4th verse the announcement of God's purpose anticipates the new birth of our Lord's teaching in John 3, and the psalmist therefore catches a glimpse of the blessed unity of the church which some day must ensue and will include the children of Rahab and Babylon, Philistia and Tyre, Ethiopia and Africa. We are reminded of our Lord's words that they will come from the East and West. National distinctions and antagonisms will fade away, dissolved in the baptism of love. Egypt shall cease her pride, Babylon repent of the miseries she has inflicted, Tyre boast no more of her wealth, and Ethiopia no longer stand aloof. Then, also, will ensue the enrolment on the burgess scroll of an unbroken succession of new citizens. Men, born one by one, will enter the divine kingdom.

Here is the Lamb's book of life! Let each of us be sure that the Lord has enrolled our names, and let us dare to say with the psalmist, "All my foundations are in thee!"

O Father God, the God and Father of all mankind, we pray that we may see a world revival, so that they shall come from North, South, East and West to sit down at the marriage supper of the Lamb; and we humbly ask that our names may also, by thy grace, be enrolled in the Lamb's book of life! In his name.

Friday, 27th. Psalm 88.

This psalm stands alone in the Psalter. There is none like it for its absolute despair. Except that it begins with claiming Jehovah as the God of salvation, there is no gleam of light, and finally we reach the closing word "darkness." Stier says of it, "It is the most mournful of all the plaintive psalms; yea, so wholly plaintive, without any ground of hope, that nothing like it is found in the whole Scriptures." Henstenberg says, "The

fact is all the more striking that whilst the psalm begins with the words, 'O Lord God of my salvation,' the darkness grows continually thicker to the close."

Three times the psalmist cries and calls (1, 9, 13), but there was apparently no response. It seemed as though he had already died. He was as the slain, and the darkness of the grave enveloped him. His acquaintance would not recognize him. He suffered distracting terrors. The fierce wrath of Jehovah seemed to brood over him. Lover and friend were as midnight without a star.

The only parallel to this condition of heart is to be found in such experiences as those of George Fox or John Bunyan. In the case of the latter, in the first stages of the Christian life, he thought that the day of grace had passed. He says that he was confronted with that grim-faced one, Captain Past-Hope. Sometimes a storm of blasphemous thoughts swept over him,—questions as to the being of God and the authority of Scripture. He confessed that he was encompassed with the terrors of a dismal night,—"no place of repentance," "hath never forgiveness," and similar texts. The sun grudged to give him light, and the stones of the street rose against him. But as he clung to God as his salvation he emerged into joy and peace. These experiences come to few, who probably are being prepared to help others who may be entangled in similar labyrinths.

Give us profound sympathy, O Saviour, with such as are called to pass through the valley of shadow, and may we have grace in the dark hours that may yet befall us! May we never fail to believe in thee as our salvation and present help!

Saturday, 28th. Psalm 89.

This is probably a companion psalm to the foregoing one, and the tone is happier. The keynote is the divine faithfulness (1, 2, 5, 8, 16). This delightful theme was specially applicable to the circumstances in which the psalm was composed. The fall of Jerusalem, which was preëminently David's city, seemed imminent, and the psalmist pleads with Jehovah to be true to his ancient covenant with David and his house. He sets out an enumeration of God's attributes (1-18). Their application to that crisis appeared specially needful, at a time when his statutes were broken and his commandments set at nought (19-37). He then presses his complaint that the conditions of the hour were absolutely out of harmony with the divine forecast (38-45). Before he succumbs in despair he pleads that God would renew his former mercies, and avert the destruction that threatened chaos (46-52). This was the more necessary because the inner circle of God-lovers was being continually reproached with God's apparent failure to fulfill his ancient promise.

God's faithfulness is the brightest jewel in the crown of his character. We may distrust our faith, but we can never distrust God's faithfulness. It is written on the skies, where the starry worlds keep to their appointed times, and on nature, where seedtime and harvest, summer and winter, do not cease. And how true we have found it in our lives! Not one good thing has failed. Hudson Taylor once said that the motto of his life had been, "Reckon on God's faithfulness!" Such is the proper equivalent of Mark 11. 22. It is a mistake to look at and analyze our own faith. The more we concentrate our thought on it, the more it eludes us. But God cannot deny himself, or alter the thing which has gone out of his mouth. Faithful is he to fulfil his promises, faithful to maintain the cause committed to his keeping!

We thank thee, great Father, for our safe anchorage in thee, and for thy promises which subsist amid the drift of the tide and the changing fashions of human life! We know that thou wilt finish that to which thou hast put thy hand. Thy mercy shall be built up forever, and thy faithfulness shall at last bring us home! Through Jesus Christ our Lord.

Sunday, 29th. Psalm 90.

There is every reason to accept the superscription as correct, and to believe that this magnificent psalm was composed by Moses toward the close of the forty years' wandering in the wilderness. It may be that the three hymns, this and Deuteronomy 32 and 33, belong to the same period. If so, it was old when Homer sang. The imagery is borrowed from the desert march: the evanescent desert streams, the brief night watch of the Eastern climate, the short-lived grass before the scythe or sirocco. We can almost visualize the constant funerals, and the aimlessness of the desert marches.

Moses had learnt at the Bush something of the eternity of the I AM (1-6). Lofty as he was in the highest heaven, he was near enough to be the home where generation after generation could shelter. The earth and the universe of worlds are immense, but he will outlast them. They are only a note in the majestic music of his eternal years. Thousands of years make no impression.

Our life in comparison is a sigh, a bursting bubble, a breath (7-12). If we live out eighty years we get tired, but he is eternal being, with neither past nor future. Let us, therefore, ask for a heart of wisdom, that we may never excite his just wrath! May we number our days, to know how few they are, and make the most of their opportunity to get us a heart of wisdom!

As we confess with shame our iniquities and sins, may we not believe that he will return to us (13-17)? May we not believe that he will repent him concerning his serv-

ants, that in the morning he will satisfy us with his mercy, and that the joy-bells will ring all day for our gladdening? The days of affliction and evil shall be as the winter, which hides the seeds of golden harvests. Our sorrows will be the measure of our joys. Finally we shall behold God's work appearing, as the spring growth after the winter. Future generations will see his glory. His beauty will be resplendent, and results will be achieved that will outlast the tiny space of our mortality.

Great God, the eternal and infinite Jehovah, we worship and bow down, and kneel before the Lord our maker! We are the creatures of a day, yet by thy grace in our embers something doth live which shall outlast the universe. We pray that we may share thy eternity. In Christ's name.

Monday, 30th. Psalm 91.

This is preëminently the Traveler's Psalm. When some member of a Christian household is setting out on a far journey it is good to read it and commit the traveler to the eternal Father.

Verse 1 was probably sung by the entire choir, announcing a general proposition. Lowly faith on man's part is reciprocated by God's faithful care. There is our safe hiding-place.

Verse 2 is a solo expressive of the traveler's determination to appropriate God as his dwelling-place. It is not enough to say that God is a refuge: we must personally appropriate him.

Verses 3-8 contain the assurance, chanted by the choir, of the blessedness that will accrue on our appropriation of God's promises. Note the menace from above and beneath: the fowler ensnares by his hidden trap, the plague breathes through the air, the thief breaks in at night, the arrow of the assassin flies by day! The man who puts God between himself and every evil may see thousands fall around him, as Israel on the Passover night, but his own safety is secured. We must not pass over these blessings as though they were automatic. It is needful definitely to claim by faith this immunity, or it will not be guaranteed.

Once more the outgoing traveler confesses his faith in God,—"Thou, Jehovah, art my refuge!" (9-13). It is good to repeat our confidence, though it is the innermost unbroken attitude of our soul. The child of God is a pilgrim here, therefore he lives in a tent, which can be easily taken down and removed to another camping-ground. "The many mansions" of our Father's home are our permanent heritage. Our way thither is beset by open and hidden perils. Let God's angels upbear you, and protect you in all your ways!

If God knows that your love and faith are set on him, he will not fail you. He will hear your prayer, will press you to his heart in trouble, will give you a full life, and when you look back on it you will be satisfied that he did all things well.

Give us grace, O Lord, to dwell in thy secret place in unbroken fellowship with thee! In hours of quiet let us feel thee near! In days of battle encompass us with the invisible film of thy presence! In our last hour of earthly life let us catch sight of thy face and thy home! In Christ's name.

Tuesday, 31st. Psalm 92.

This psalm was intended for use on the sabbath, on which day, according to Leviticus 23. 3, a holy convocation was held.

We all need such a day. It is interesting to read in Luke 4. 16 that when our Lord returned in the power of the Spirit into Galilee, and came to Nazareth, "as his custom was" he went into the synagogue on the sabbath day. That custom was initiated when he was quite a little boy, and his mother led him each sabbath morning to the local house of prayer.

It is from our mothers that we get these holy habits. It is a mistake to drop them in later years. We are able to test ourselves by the weekly level of worship. We can profit by the holy stimulus and incentive of our fellow worshipers. We set an invaluable example to our neighbors and families.

The devout heart is greeted by God's lovingkindness as it shakes off dull sloth and sets out on the duties of the new day (1-3). At night as it reviews the past hours, it gratefully records his faithfulness. Is this your habit? As we consider the mysteries of God's providence, we think how great and deep they are, and we triumph as we watch the evolution of his plans (4-6). The psalmist realizes, as the result of careful observation, how evanescent is the prosperity of evil-doers (7-9). The short-lived grass and the flowers of the field are invoked as symbols of the ultimate evanescence of evil-doing. Evil must be transitory so long as the eternal God is on the throne. In contrast with their transient prosperity the psalmist compares himself to the wild ox for strength and to the olive-tree for graceful beauty (10-15). As for the righteous, they resemble the cedar in its mighty girth, its stately symmetry, its abundance of green foliage. Some suppose that cedars actually grew in the courts of the Temple.

The servant of God grows younger in heart as he is older in body. His life bears the heaviest and richest clusters last.

Give us, O our God, to know the blessedness of dwelling in thy house all the days of our lives, and grant that we may bear fruit to the end! Nourish us with thy sunshine and thy dew, and let us finally depart in peace, according to thy Word, because our eyes have seen thy salvation! In Christ's name.